

# Zion's Herald

WEDNESDAY, NOVEMBER 12, 1902



REV. AMOS BINNEY AND THE HOUSE IN WHICH THE COMPEND WAS WRITTEN

1. Annotated cover Chinese copy. 2. Title page. 3. MS. of Commentary. 4. Danish-Norwegian. 5. Page 2 of Preface. 6. Page of Compend Improved. 7. Hindustani (Persian). 8. Chinese. 9. Japanese. 10. Page 1 of Preface. 11. German. 12. Italian. 13. Portuguese. 14. Spanish. 15. Hindustani (Roman).

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## "THE MINISTERS' RETREAT"

REV. C. E. DAVIS.

Following the example of their brethren in the central portion of the State, the members of the Boston Preachers' Meeting invited Rev. Benjamin M. Adams, D. D., of Bethel, Conn., to hold a conference in the Tremont St. Church, Tuesday and Wednesday, Nov. 4 and 5. The occasion was one of great helpfulness and power to those who were permitted to attend the six sessions of the convention.

The devotions at the opening of the several meetings were in the nature of expositions of a few of the great prayers of the Bible. Rev. J. W. Lindsay, D. D., was beautifully simple, earnest and spiritual in his exposition of the Prayer of David—Psalm 51; Rev. A. B. Kendig, D. D., was never heard to better advantage than on Tuesday afternoon when he unfolded to us some of the deep meaning of the Prayer of the Saviour as recorded in the Gospel of John, 17th chapter; and Dr. Daniel Steele, always an inspiration in his expositions of Scripture, was a benediction to us all as he opened to us the deep spiritual meaning of the Prayer of Paul, found in the first chapter of Colossians. With greatest regret the brethren learned that the severe illness of Rev. C. H. Stackpole prevented his attendance at the convention, and his topic, "The Prayer of My Heart," was passed over.

The four symposiums of the sessions, which were exclusively for ministers, were strong and helpful. Dr. William R. Clark was not able to be present at "the retreat" because of the painful accident which had befallen his dear wife, but he sent us a communication which was beautifully and sympathetically read by Rev. W. N. Mason. Dr. Clark always blesses us when he favors us with his presence or in any way

communicates with us. It seemed to the writer that the pen of "Our St. John" was never so tenderly and discriminatingly eloquent as on this occasion. His theme, "My Relations to my Brethren in the Ministry as Affecting my Spiritual Life," was one to call for the best that was in Dr. Clark, and well did he respond. We requested publication of the paper in ZION'S HERALD, so that hundreds may share with us our great blessing.

Rev. H. W. Ewing opened the symposium on "Methods I have Found Most Effective in Strengthening my Spiritual Life." His paper was clear, introspective, incisive, deeply spiritual, stimulating, and was worthy the unstinted praise bestowed upon it by the leader, Dr. Adams. If we were to mention the part of the paper we thought the best we should unhesitatingly say that it was his appeal for the retention or resurrection of the best and most spiritual of our hymnology. We fear that he touched a point right here where Methodist ministers and laymen need a great awakening. We are grateful to Mr. Ewing for his clarion note.

The two symposiums that produced profound effect on the personal life and experience were those opened by Revs. W. J. Thompson, of Newtonville, and C. W. Blackett, of South Street, Lynn. The sincere honesty of these brethren is never questioned among their fellows who know them intimately. Such men can probe deeply and not wound. Without professing to do so, they became our confessors of weakness in the delicate inner spiritual life. There was nothing sensational in their simple portrayal of dangers which beset all ministers. There was the purest love and fraternal sympathy manifest as they laid bare the heart of the faithful minister of Jesus Christ. The hearty acceptance and tearful interest which many of us showed as we absorbed their truthful utterances was a quiet compliment which their faithful delineations of character so fully merited.

But the central human light of "our retreat" was Benjamin Adams. Who can describe him? He moved us as ministers are seldom moved. He perfectly controlled us without trying to do so. He gave us no spectacular exhibitions of himself. He was not sensational, yet he made us laugh, shout and cry, and he moved us at will. How did he do it? There is but one answer: *He is a true man.* He has good health, possesses sterling common sense, has a sparkling and ever ready wit, is perfectly consecrated to his Lord and Master, and is simple and fearless in his praying. These are his strong points, but over and above them all is the fact that impresses all—*he is true.* His long life in the ministry has given him a great experience, and he has the faculty of imparting it to his younger brethren. He preaches the highest kind of "holiness," yet offends no one. He is not a controversialist; he does not have any controversy in the convention. He did not make use of a cant phrase in the several meetings held. He made us all feel that we wanted to know the Lord as Brother Adams did. He told us that from this day forward he should pray for us, and he asked us to pray for him, in such a way that we shall all do it. We shall be unnatural if we neglect to do so. He moved laymen as well as ministers.

Tremont St. Church received a great uplift from the two public sessions. The last and closing session of the convention was a grand revival service. Question: Ought not Mr. Adams to hold this kind of meetings throughout our Methodism? Methodist ministers need him. He is a genius in this particular kind of work.

## The Time Limit

[From California Christian Advocate.]

That the removal has been a great disappointment to the friends of the measure, is well understood. We have not heard that any who have opposed the removal are now in favor of it. The fair trial of four years is sufficient. The personnel of the church will greatly change in eight years. Conditions will harden, and any change after a period of four years will be attended with danger of a schism in the church. It is very evident that the General Conference will not on its own account take up the matter, but the Annual Conferences will no doubt force the issue. It should be thoroughly discussed by the Annual Conferences. It is not a

matter that much concerns the members of the General Conference, but it is vital to the members of the Annual Conference.

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# Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Postal Developments

As a result of the extension of the rural free delivery system last year, 1,906 post-offices were discontinued, effecting a saving in the salaries of postmasters aggregating \$116,807. The elimination of the small post-office was not contemplated when rural delivery was inaugurated. It is an unexpected development which is profitable to the Government and a hardship to the village office-seekers. There can be no progress, however, without suffering on the part of somebody, and in this instance it is the fourth-class postmaster who must suffer for the benefit of all the people. Not content with bringing the farmer into closer touch with the world, the postal department is endeavoring to make better arrangements for exchange of service with foreign countries. William S. Schallenberger, assistant postmaster-general, in his annual report makes several important recommendations. He advocates the adoption of a universal postage stamp and the establishment of a parcels post. Regarding the latter he says: "I recommend the tender of parcels post conventions with England, France, Italy, and other countries of Europe similar to that now in force between this country and Germany, with the exception that the weight of parcels be limited to four pounds." This arrangement would be a great convenience. In England the parcels post is used almost entirely for the transmission of small packages in place of the express companies. A similar system should be inaugurated by the postal department for the accommodation of people in this country.

### Federation of Labor

THE largest and one of the most important annual conventions of the American Federation of Labor is in session in New Orleans this week. Questions of vital interest to organized labor all over the United States are under consideration. "Recognition of the union" is the dominating note of the gathering. President Gompers asks that he be empowered, if necessary, to maintain a larger corps of workers at Washington to urge upon Congress the necessity of enacting laws desired by the Federation.

Dissatisfaction is expressed with the Chinese exclusion law as passed by Congress at the last session, and the convention may ask for a re-submission of the exclusion measure originally presented. There is also a renewal of the agitation for the passage of a Federal law requiring the branding of prison-made goods. Child labor in the South is being emphasized, and the convention is asked to join in the effort to obtain legislation in the interest of children, especially in Alabama, inasmuch as the legislature of that State will meet this year and then not again for four years. A very interesting feature is the contest for the presidency. The friends of John Mitchell have put him forward in opposition to Samuel Gompers, who has held the office for fifteen years. The issue is the autonomy of the individual unions composing the federation, which Mr. Gompers has always advocated. Those who oppose him desire to amalgamate under one head all unions working to produce a common product. In applying this principle the united mine workers would absorb the mine engineers and pumpmen, and the carpenters' union would assume control of all organized wood workers. John Mitchell is the choice of this faction for the presidency and appears to have a strong following among the large unions. The contest between the two elements is like that which is going on between the big and little capitalists. In the course of time, if present tendencies continue, capital will be united in one gigantic combination and labor will be organized into one big union, and the two will form upper and nether millstones between which the people will be ground like grain in a mill.

### King Edward's Veto Power

It has long been said of England that "the king reigns, but does not govern." For two hundred years, with possibly a slight exception, the sovereign has been content to pose as the embodiment of an ideal dear to the British people, and allow the prime minister to do the actual ruling. So firmly fixed has this practice become that it wrenches the mind considerably for one to even think that the King holds a latent power of veto which he may exercise at will, and thus annul the enactments of Parliament and oppose the cherished policies of the premier. This disquieting possibility has been pointed out by Dr. Clifford, a conspicuous Radical politician and the recognized leader of the Nonconformists in their opposition to the English Education Bill, who declares that if the bill is carried through both houses of Parliament, King Edward should be petitioned by the whole body of Nonconformists to veto the measure. The bare suggestion that such

action could be taken has started statesmen, constitutional lawyers and novelty lovers in search of the law on the subject. It is held that the power of veto has never been explicitly surrendered by the Crown, neither has it been expressly extinguished by an act of Parliament. Most commentators on the English constitution, however, describe it as having been lost through desuetude. This is not quite the case, as the power was practically used by George III. soon after the beginning of the nineteenth century, when he warned William Pitt that if the latter should attempt to carry out the promise by which the act of union between Great Britain and Ireland was secured, namely, to pass a Catholic emancipation bill, the measure would be vetoed by the sovereign. This would indicate that this power still resides in the Crown. During the reign of Queen Victoria its very existence was forgotten, and the prime minister practically became the government.

### King Edward as Ruler

NOW that King Edward is in power, and the issue has been raised, he may feel that it is incumbent upon him to magnify his office by actually becoming the ruler. He is deeply interested in the affairs of state, and is really very much in earnest, scrutinizing appointments and studying the problems with which his ministers are grappling. The Irish question has attracted his attention, and he may visit Ireland next spring. He is supposed to be influenced to a very large degree by the example of his kinsman, the Emperor of Germany, who is "every inch an emperor." If Edward should revive and exercise the power of veto in dealing with education, or any other matter, he would precipitate a state of affairs in English politics which would be utterly foreign to the present generation of statesmen, and the effects of which no man could foretell.

### England's Royal Guests

THE German Emperor and the King of Portugal are being royally entertained in London this week. Aside from all diplomatic considerations, their visit is a great occasion. The Kaiser's mission is being taken seriously. He was received with naval honors, and all the important members of the British ministry have been invited to meet him. His mission, by the way, is to offset the bitter feeling which has been engendered between the English and the Germans by some of his injudicious subjects. Diplomats and others in European court circles, who assume as a fixed principle in discovering state secrets that there is a hidden motive in all that a sovereign or statesman says or does, think they see

in the meeting of the three rulers a conference over the transfer of the East African possessions of Portugal to England and Germany. However this may be, King Edward is going to make the visit the beginning of a series of gorgeous state functions at Windsor, with a state banquet at St. George's Hall. The entertainment will be continued for several months after the departure of the royal guests. All the ambassadors, ministers of the crown, and many society leaders have been invited in turn to parties at Sandringham and Windsor.

#### Hathamite, a New Explosive

AS described by Walter Fawcett in the *Scientific American*, hathamite is a very remarkable explosive. It is a coarse powder of bluish-gray tint which has been invented by Mr. G. M. Hathaway, of Wellsboro, Pa., from whom it gets its name. The impunity with which the explosive may be handled under ordinary conditions constitutes one of its unusual characteristics. Lighted matches may be thrown into it without producing any effect; a handful may be laid on an anvil and pounded into impalpable powder with a sledge; it may be melted and poured into the cavity of a shell; shells may be exploded near a quantity of hathamite without disastrous results; rifle balls may be fired into small masses of it with safety; and finally it may be poured upon flames or a bed of coals, where it will burn slowly and disappear in an immense cloud of smoke. If subjected, however, to the combination of fire and concussion supplied by a large percussion cap, hathamite generates great explosive energy. This fact was demonstrated recently in a series of experiments. A small charge of the mixture, when exploded upon a sheet of boiler plate one-quarter of an inch thick, cut a hole in the steel as cleanly as it could have been done by means of a machine. On another occasion a small quantity was placed between two large cakes of ice, each weighing in excess of one hundred and fifty pounds. The powder was allowed to remain between them for nearly an hour and was then exploded by means of caps. All that remained of the ice cakes was a small pile of snow — not finely crushed ice, but snow of the ordinary character. A one-pound and two six-pound government shells were exploded by hathamite, resulting in very thorough fragmentation.

#### Underground Traffic in Chicago

SOME surprise has been occasioned by the discovery that tunnels aggregating fourteen miles in length have been quietly dug beneath the city of Chicago, in which an underground railway system for handling freight is being constructed. The tunnels have been bored through a stratum of soft clay at a depth of from 27 to 65 feet, thus lying deep enough to be beyond danger of interference from subsequent engineering operations. They are in three dimensions — 6x8 feet, 8x10 feet, 12½x14 feet. Throughout the entire system the walls are covered with concrete and brightly lighted by electricity. A narrow tramway is laid upon the floor of each tunnel, over which miniature cars are hauled by mules. There are opening

shafts at the freight depots and in the areas back of the business houses to be served. Freight is raised and lowered by elevators and hauled by the mules to and from the railroad freight sheds very expeditiously. It is calculated that the new system when in full operation will be able to handle 85 per cent. of all the freight brought to Chicago by the forty-two railroads entering the city at the six terminals near the business centre. The tunnels will also be used as conduits for telephone and electric light wires. The method of making the excavations has been unique. Shafts were sunk in out-of-the-way localities, and when the desired depth had been reached the tunnel was started. All the work has been done by scrapers resembling a cooper's drawing knife manipulated by both hands. The man at the head of the tunnel simply scraped the wall and brought down the powdered clay much as he would scrape off a cake of maple sugar. This clay has been shoveled into miniature cars and hauled over the trams to the open shaft, where it has been hoisted to the surface by elevators, shoveled into cars and carried down to the lake front and dumped into the basin. All this work has been done at night. Forty-two shafts were dug at the outset, through which all of the clay has been brought to the surface. A few were on the public streets, but have been located in such a way as not to obstruct travel.

#### Independent View of the Election

ONE of the most striking features of the recent Congressional election was the absolute lack of national unity among the Democrats, which fact is candidly admitted by members of that party. They had neither a leader nor an issue of sufficient strength to bring the independent factions together. In Rhode Island, New York, and other States where the Democrats made gains, their victories were due largely to local issues — personal elements or disagreements among Republicans. On the other hand, the fact that the Republicans did not suffer greater losses is attributable to several factors beside the organic weakness of the opposing party. Chief among them is the personality of President Roosevelt. A great many voters believe in him who distrust the professional managers of the party. His attitude toward trusts and his success in dealing with the coal strike not only saved votes, but had a great deal to do with the Republican gains made in Nebraska, Idaho, Montana, Colorado and other States where Bryanism has been strong. The truth of the matter is, Roosevelt is attempting to solve within the ranks of the Republican Party several of the great questions which have hitherto been the exclusive political capital of the Democrats and the Populists. This fact has been recognized by the party managers, and some have gone so far as to hint that he is a "Populist in disguise." His sincerity of purpose has angered the bosses, but it has won the hearts of the people. It is a safe venture to say that the volunteer votes of Democratic, Populist and Independent advocates of economic reforms, who believe in President Roosevelt and his policy, had as much to do with preventing Republican defeat as

did the regulation tactics of the national committee. Although the Republican majority in Congress has been reduced somewhat, it is still strong enough to enable the President to carry out his program. The Democratic gains will be beneficial because an aggressive minority is essential to good legislation.

#### Changes in the House

ATTENTION is now being given to the general changes in the organization of the House, made necessary by the election. A new Speaker must be elected and the committees reconstructed. For the speakership the names under discussion are those of Representatives Cannon of Illinois, Dalzell of Pennsylvania, Payne and Sherman of New York, and Littlefield of Maine. Cannon and Dalzell are regarded as the leading candidates, with the probabilities in favor of the election of Cannon by a combination of votes from the Western States such as was made when Mr. Henderson was first elected Speaker. This is rendered all the more probable by the fact that the Republican losses in the East and gains in the West have greatly increased the importance of the Western voters in the Republican caucus. Besides the election of Speaker there is much interest in the selection of chairmen of the committees on ways and means, appropriations, judiciary, merchant marine and fisheries, interstate and foreign commerce, accounts, census, education, election of President, Vice-President and representatives, elections, expenditures in the navy departments, expenditures on public buildings, immigration and naturalization, manufactures, mines and mining, patents, post-offices and post roads, printing, public buildings, and grounds and territories.

#### Rotation of the Earth Demonstrated

ABOUT a half-century ago Foucault, a French philosopher, demonstrated, by the use of a pendulum, that the earth actually rotates as we are commonly taught to believe. It was one of the most conclusive experiments ever tried for this purpose, because the proof was presented to the eye of all who wished to take the trouble to watch it. Interest in the subject has been revived by a repetition of the experiment, which was made in Paris recently under the direction of Camille Flammarion. The demonstration is based upon this principle: A pendulum, if entirely free to follow its own inclinations, will persist in swinging in the same plane. If a pendulum were hung over the North Pole and started to swinging, it would continue to swing in the same direction regardless of the turning of the earth. This fact can be illustrated by a very simple apparatus: A small pendulum is mounted in a frame of wood supported by a table. While the pendulum swings back and forth the table is turned slowly, but the pendulum continues to swing as it did when first started. In carrying out this experiment Flammarion hung a pendulum of piano wire two hundred feet long in the Pantheon, Paris. To the lower end he attached an iron globe a foot in thickness, through the bottom of which projected a pin. Beneath the globe was

a table covered with sand. The first few swings of the pendulum traced a single mark through the sand, but soon it was observed that the track was widening at each end. At the north end the pendulum was seemingly moving eastward, and at the south end it was veering westward. In the course of an hour the pendulum had traveled quite an appreciable distance. If this experiment could be made at the North Pole, the table would turn completely around once in twenty-four hours. At the equator it would be stationary. Since Paris is some distance from the pole, there is a deviation of 11 degrees, 17 minutes, 33 seconds, per sidereal hour, and therefore the time required for the table of sand to make a complete revolution beneath the pendulum at that point is 31 hours and 48 minutes.

#### Doukhobors Taken Prisoners

IN order to protect both the Doukhobors and the people along the railroad line in the Northwest Territory, the Canadian authorities have been obliged to resort to the exercise of military force and round up the fanatics and imprison them. Prompt measures have also been taken to transport them to their homes. Forceful resistance was made when they were ordered to board a train at Minnedosa, and it was necessary for 300 civilians to assist the redcoats in compelling the Doukhobors to enter the cars. As the men are very strong, it was a serious undertaking. They yelled, kicked, screamed, struck with their long muscular arms, and even bit the men who were putting them on the train. The cars used are converted freight cabooses, with small windows and heavy locks on the doors. The prisoners threaten to start toward Winnipeg on foot as soon as they are released. It may be necessary to resort to still more severe measures to break up this strange religious pilgrimage, but the authorities seem to realize the gravity of the situation and are prepared to do whatever may be necessary.

#### Katharine Tingley's Raja Yoga School

A CASE of peculiar interest has grown out of the detention at Ellis Island by the immigration authorities of eleven Cuban children destined for the Raja Yoga school, conducted at Point Loma, Cal., by Mrs. Katharine Tingley, under the auspices of the Universal Brotherhood. Technically, they are detained until it can be shown by those who are importing them that they may not become public charges, but the real cause is the objection made by the Society for the Prevention of Cruelty to Children. The Brotherhood, of which Mrs. Tingley is the high priestess, is a theosophical cult which is practically a revamping of the ancient religious teachings of India. Children have been brought from Cuba ostensibly for the purpose of educating them in the ordinary way; but recently a very strong suspicion has developed that the real purpose is to indoctrinate them with the religious views of the Brotherhood, which are quite different from those of the Christian Church. The friends of Mrs. Tingley are very angry over the matter, but refuse to give information about the

so-called school. It appears, however, that Mrs. Tingley is not regarded as a true theosophist by the members of the "inner circle," and she has been denounced as being unworthy of leadership in their speculations. This has been confirmed by the president of the Theosophical Society of New York, who has expressed himself as delighted with the success of the effort that is being made to prevent the landing of the Cuban children.

#### War on Filipino Bandits

THE ladrones, or Philippine bandits, are giving the civil authorities so much trouble that they contemplate asking the aid of the military force in exterminating them. The outlaws are active in the provinces of Rizal, Bulacan and Cavite, where they have committed many depredations, levied tribute, and terrorized the people. In some instances they have penetrated the barrios close to Manila. The constabulary have been vigorously used against them without complete success, but it is believed that with the aid of the military they can be quickly exterminated.

#### Brazil's New President

THE inauguration next Saturday of Dr. Francisco de Paula Rodrigues Alves as the president of the Brazilian republic again brings that country to the attention of the world. It will be a notable occasion principally because it will occur on the anniversary of the proclamation of the republic, the Brazilian Fourth of July. The new president is one of the ablest men of Brazil, and has had long and creditable experience in public life. He is favorably known as a merchant and statesman. Since the downfall of the empire and the erection of the republic in 1889, Brazil has steadily developed and gives promise of enduring stability. Dom Pedro is referred to as if he had lived in the distant past, so completely have the ideas of the people been changed. One of the noteworthy features is the absolute separation of church and state, which accords to all people the right of religious liberty. Although there are only about 150,000 Protestants in the republic against 150,000,000 Roman Catholics, no obstacles are placed in the way of the minority as to their form of religious worship.

#### Southern Office-Holder Removed

EXTREMELY radical action was taken by President Roosevelt on Monday in removing Mr. Julian H. Bingham from the office of collector of internal revenue for Alabama, because of his connection with a movement to organize a white Republican party in the South and exclude the Negro entirely from the right to vote. There is no charge against Mr. Bingham's integrity or capacity. Joseph A. Thompson, a brother of Representative Thompson of Alabama, has been appointed collector in Mr. Bingham's place. The fact that Mr. Bingham is the Alabama representative on the Republican national committee makes the action of the President in removing him from the collectorship all the more important and significant. Naturally this course of the President will

discourage all further efforts to organize a white Republican party in the South. It is quite certain that federal officials are not only not expected to become identified with any such movement, but they will be summarily dismissed if they actually do so.

#### Unionism in Chicago

UNIONISM in Chicago is reaching out in new directions. The Chicago Teachers' Federation has voted to enter the ranks of union labor and will ask admission into the Chicago Federation of Labor. It is a very radical move, and was reached only after long deliberation. Even some of the scholars have caught the fever. A favorite teacher in the Andrew Jackson school was suspended recently for one month without pay for insubordination, and now the pupils in that school have taken the matter up and formed a "union" to compel the board to reinstate her forthwith. She refused to receive a boy back after she had dismissed him for using offensive language to her before the other scholars, in spite of the orders of the principal. Now her champions among the scholars have sent a memorial to the mayor asking him to interfere, as Roosevelt did in the coal strike, and bring about an adjustment. Meanwhile the school authorities will use the law to break up the insurrection and restore order in the school. The affair does not amount to very much further than as an indication of interesting tendencies in the development of unionism.

#### EVENTS WORTH NOTING

KING EDWARD'S BIRTHDAY. — King Edward was sixty-one years old on Nov. 9. He distributed honors in observance of the occasion.

WU SAYS FAREWELL. — Minister Wu Ting Fang has officially notified President Roosevelt of his recall and is making arrangements to return to China immediately.

SPANISH CABINET. — Premier Sagasta and the other members of the Spanish cabinet threaten to resign, and it is believed that a crisis and reconstruction of the ministry are imminent.

"STRENUOUS LIFE" IN FRENCH. — A translation into French of President Roosevelt's book, "The Strenuous Life," has made its appearance in France under the title, "La Vie Intense," and has aroused widespread interest.

TELEGRAPH LINES IN ALASKA. — General A. W. Greeley, chief signal officer of the army, reports that his corps has built and put in working order in Alaska 1,121 miles of land lines and submarine cables within a period of twenty-four months.

FRENCH COAL STRIKE. — The differences between the mining companies and the miners have been submitted to arbitration, but the miners are not willing to submit to the findings of the board. Their leaders are doing their utmost to induce the men to abide by the result, although adverse, and return to work.

RECIPROCITY TREATY. — A treaty has been signed by Secretary Hay for the United States, and by Sir Michael Herbert representing the British government and the government of Newfoundland, providing for reciprocity between the United States and Newfoundland covering fish products and bait. The details cannot be made public until the instrument has been submitted to the Senate.

## BE CAREFUL TO BE GOOD

SOME mediocre moralist has proposed the rule: "If you can't be good, be careful!" Probably the dictum was offered half in jest, but if it is to be weighed seriously its underlying assumption at once appears to be faulty. Men can be good. They know that — when they do not try to forget it. In place of this leaden rule just quoted Christianity propounds the golden rule: Be careful to be good! Goodness is, in the Bible, assumed to be not only possible but practicable, not only desirable but obligatory. Yet goodness does not come easily under present conditions. Men must take care to be good. The prize has its price. Goodness must be paid for in coin of self-surrender, by sweat of brow and travail of soul. Nobody ever stumbles into virtue. The godly man is the man who is careful to be good.

## CONVERSION

THIS is the theological centre of evangelical religion, the kernel of practical piety. This is the miracle of today — today's attestation to the truth of the Gospel. We sometimes become somewhat excited over the theological vagaries of some thoughtful, godly brother, but the real heretic is the unconverted believer, although we may sometimes blunderingly label him our "faithful defender." Intellectual wanderings may not be harmless, but heart wanderings are deadly.

Conversion is the true and only solution of the social problems of our day. This and not legal enactment is the foundation-stone of the new, the true, the enduring democracy. Law may prevent oppression, but it cannot do away with the oppressor; it may regulate wages, but it cannot regulate relations; it may forbid injustice, but it cannot inaugurate brotherhood. Every thinking man must recognize the evils that poison our national life today, and no wise man will refuse to avail himself of the help of righteous laws, but he cannot fail to see that the only true and permanent remedy for the ills we see lies in the purification of the hearts of men, and this we call conversion. Sin is strong, ignorance is mighty, heredity some would call omnipotent; but the Spirit of God conquers sin, and banishes ignorance, and harnesses heredity to the chariot of righteousness. The Christ of the Gospels is the Christ of today, and the winds and the seas obey Him still. Evil has poisoned the fountains of life, but His word re-cleanses them and brings back the joy and the song.

Conversion is not a trifle, an incident, in life, but a crisis and a vital transformation. It is reformation, but it is vastly more than reformation. It is not merely washing the dead man, but making him live. It is not merely the excision of sin, but the implanting of righteousness. Hence there is the thought, or possibility at least, of a man being sinless and unconverted. Heaven is the home, not of sinless men, but of righteous men. Righteousness is more than mental enlightenment.

Conversion is more than mental enlightening. It is not simply the change from heterodoxy to orthodoxy. It does not settle the authorship of the Pentateuch,

or the character of the books of Job and Jonah. It leaves untouched the vast domain of thought that evolution dominates. It does not solve the mystery of pain, or reveal to man the unsealed purpose of God in creation, or the final destiny of all things. It leaves the mind of man free and unfettered to struggle still with all the vast problems that perplex our age; but it does give peace, a faith in God that does not shake or tremble when science digs about the world's foundations, or seeks to find the basal rock of the Christian faith.

Conversion does not give us perfect men. Ignorance and infirmity still dog the steps of the Abrahams and the Enochs, the Johns and the Pauls of today. But the hearts are right. The kingdom of God is righteousness, and peace, and joy in the Holy Ghost, and conversion means all these. There is no room for dishonesty and drunkenness, for lying and lust, for cowardice and covetousness, in the heart possessed by the Spirit of God. Christ is triumphant.

How shall we reach this experience? Not by painful striving merely, not by dint of hardest toil, not by the way of sorrow or by the fire-ladder of pain, not by careful watchfulness and honest earnestness, but by sin-surrender and self-surrender to the living Christ — by absolute obedience to His mind and will. There is one gate to the narrow way, one door to the sheepfold, one way to heaven, one path to the stars. The converted man is simply Christ's man, or Christian. Our chief difficulty lies not in believing Christ, but in letting go sin; not in grasping our Father's hand, but in unclasping our hold on this world and its folly and pride. And there are no failures in this quest if the seeker be in earnest.

## A METHODIST SCHOLAR'S MASTERPIECE

THE late Prof. William G. Williams, after more than half a century of remarkable service to Ohio Wesleyan University, left as his crowning work a volume which was about ready for the press when he died, and which has recently appeared as one of the publications of the Western Methodist Book Concern — an octavo volume of nearly four hundred pages, whose title indicates the dignity, the serious and lofty aim, and the scholarly ambition of the author: "An Exposition of the Epistle of Paul to the Romans." As this Epistle is generally recognized as the Apostle's masterpiece, and as great scholars in ancient, mediæval and modern times — Augustine, Luther, Lightfoot, Beet, Sanday, Olshausen, and Godet among the list — have sought to crown all their other work as Biblical critics and exegetes by their commentaries on this book, it may be inferred that Dr. Williams expected to be rated and judged as a Greek teacher, an exegetical writer, and a defender of the Arminian faith, by his labors embodied in this volume. The book, therefore, represents a lofty and a worthy ambition, and challenges the most critical examination. And such a challenge, we thoroughly believe, the book most amply justifies.

To begin with, the tone of the work is strenuously polemical. Dr. Williams is not afraid of tradition, nor of "the authorities," nor of the Revisers, nor of the whole army of commentators put together. He certainly does not belong, using one of his

own terse and sharp characterizations, to the army of "recent copyists of the old opinions." His tone and spirit seem to indicate that inside his soul an exegesis somewhat on this order went on from time to time as he projected and executed his work: "I have been a student and a teacher of the Greek tongue since my boyhood, and all the time also a lover of St. Paul's writings and a diligent toiler in them. I have been endowed with insight, with judgment, with reason, with exegetical skill; I have learned how to unfold the inner meaning, how to trace the arguments, how to untangle the apparent snarls in Paul's Epistles. I propose to attack this greatest of his productions without regard to what has been done by other toilers in other times, and set forth my carefully and finally ascertained persuasions and convictions in the case. I believe I have reached some conclusions and found out some clues and detected some fallacies and uncovered some sophistries which will make my work of value to those who come after me. At least I shall have shown that Calvinism, which has hitherto claimed to find in the Epistle of Paul to the Romans its stronghold, has no rightful place therein, and that its spirit of exclusivism, akin to that which was the chief mark of the Judaism which St. Paul antagonized, is utterly foreign to the spirit and teaching of the Gospel.

The preface to the book opens up the battle which Dr. Williams wages from time to time with the translators of the New Testament — those of King James' time and those of our own age — in view of their defective renderings. The points he makes are not such as can be fairly dealt with in this editorial; rather they should be brought before a body of Greek experts — an Attic jury — and before them duly exploited. The Introduction outlines the work to be done and lays the foundation for the new translation, and for the commentary, which make up the body of the book. Our readers may be interested in some of the sentences of this part of the book:

"The Epistle to the Romans is a discussion of the relation of the Gentile world to God's plan of salvation. . . . Paul was the first Jew, the first Christian, to accept and to teach the equality of the Gentiles with the Jews, and this epistle is his defense of the rights of the Gentiles against the Jewish assumption that excluded them from the church and from the chance of salvation. . . . The Epistle to the Romans is not . . . a body of divinity, or a discussion of Christian experience. The sole intent of the Apostle was to maintain the equality of the Gentiles against the assumption of the Jews. . . . The writer had before him but a single and very distinct theme — the rights of the Gentiles before God; and his discussion confined to this one theme is simple, direct, and coherent, and leads the reader to a clear and satisfactory understanding of the matter in debate, and of it alone. From this line of thought the Apostle never deviated; he never introduced irrelevant matter. He knew just what he wanted to say, and he said it."

By this well-based and reasonable interpretation of the Epistle Dr. Williams clears away in advance the imaginary difficulties which, like ghastly spectres, have appalled many students of this production, and opens the track for a rational and independent and thoroughly modern investigation of the Apostle's masterpiece. The Biblical student who will read, and then re-read, and then carefully weigh and reconsider the argument of Dr. Williams in his Introduction, will find fresh light reflected upon the Epistle, whether or not in all respects he agrees with the author's arguments.

One of the prime features of this book, as we have already hinted, is its assault upon Calvinism. Were not the doctrine

thus denominated dead beyond the possibility of a resurrection — and recently furnished with a beautiful monument entitled, "A New Statement of the Reformed Faith" — this book would give rise to a renewed controversy of a strenuous type. Dr. Williams' declaration — "The doctrine of God's eternal decrees is unscriptural, unethical, unthinkable, untrue. It is an excrescence that mars an otherwise Christian creed" — is accepted today by Arminians throughout the world, and by multitudes who half a century ago would have repudiated that category. They have almost reached the position anticipated by the author of this volume when he says, in winding up his Introduction: "In the coming centuries the heresy of Hippo and Geneva, like the heresy of the synagogue, will be merely a hateful memory of the past."

We have no space to cite from the commentary proper. Perhaps we may venture to quote Dr. Williams' translation of a phrase in the first chapter, seventh verse — "to all that are in Rome, God's beloved, called, saints" — as exceedingly suggestive. There is hardly a page which would not afford a quickening and vivifying citation. The preacher who can turn a page in this volume without finding thereon a seed-thought for a sermon is to be pitied. Altogether this book, whether its underlying principle of interpretation is to be finally accepted or not, must be recognized as a work of sterling and unquestioned value.

### A Book with a Unique History

THE feature of this issue, as remarkable as it is interesting and instructive, is the contribution from the pen of Prof. Wilbur Fletcher Steele, D. D., on Binney's Theological Compend and its author. The article reflects marked credit upon the writer. He writes in a very attractive style from an exhaustive knowledge of his subject, with references to contemporaneous history, persons and events, that lend peculiar charm to his pen. If any reader presumes that the topic is one in which he has no special interest, or if its length (necessary for its comprehensive treatment) seems forbidding, he need only to begin the opening paragraphs to be disabused of his first impressions. Seldom has ZION'S HERALD presented anything so fascinating and informational to every Methodist reader. On the cover we group in an expressive illustration a portrait of Amos Binney, the house in which the "Compend" was written, with sample pages of many of the foreign languages into which the volume has been translated. In "Our Daisy Chain," for this week appears the great-great-grandson of Amos Binney, sitting in the identical chair in which the Compend was written.

### Useful Object Lesson

THE Crown Prince of Siam, with his suite, visited Lynn, Nov. 1, and inspected the Sorensen Shoe factory, which was pointed out by the State Department in Washington as one of the best equipped manufactories of its kind. The Prince was much impressed with the magnitude of the shoe industry, and, we are happy to note, was particularly interested in the light and ventilation of the building and the intelligent care for the welfare of the employees which was everywhere manifested. It is well that the Prince of Siam should before his return to his native land obtain a familiarity with some of the latest hygienic and sanitary improvements which an enlightened sociology has introduced in England and America. As for the shoe industry,

good shoes are no unimportant item in the comfort of men, whether Americans or Siamese. No doubt the Prince is a believer in good sandals and good shoes, and we trust that he will also appreciate the fact that the best of all provision of this kind is to have one's feet shod with the preparation of "the gospel of peace."

### A Glance at Carnegie

THE "red gowns" of St. Andrews, Scotland, gave Andrew Carnegie a rousing reception on his appearance in that old university town to assume office as Lord Rector. Mr. Carnegie at once commanded the attention of his noisy audience of lusty college youths, and gave them repartee as good as he got. A correspondent of a New York daily thus pictures Mr. Carnegie as he stood before the professors and students of St. Andrews: "He is sure of himself, and sure of what he has to say. The head is unmistakably Scots. The eyes sparkle with humor and gleam with excitement, but they chiefly stare with a piercing light, the engine-lamps of the brain behind that is going full steam down the main track of the world. The mouth is closed as with springs; like Gladstone's, it resembles a disused rat-trap."

This is perhaps as much a portrait of the typical American successful man of business as of Mr. Carnegie. We have seen the "engine lamps of the brain" shining warningly on more tracks than the main line over which Mr. Carnegie is traveling. And that "rat-trap mouth" is the perfect symbol of American grit and determination. When that mouth shuts down something gives — or goes.

### Methodist Gubernatorial Candidates

SEVERAL weeks ago we grouped the faces of three gubernatorial nominees who chanced to be active members of the Methodist Episcopal Church. Only one of them, Hon. John L. Bates, was elected. Of course the HERALD is highly gratified at his election, not only because we know him to be an able, manly, righteous man who will serve the State with distinction and to the satisfaction of all unprejudiced and right-minded men, but because he is an honored member of the Wesleyan Association, which is responsible for the publication of this paper. Our prediction in regard to Hon. Bird S. Coler — that "the Republican Party was not to have a walk-over in the State of New York" — is justified by the dangerously small majority by which Governor Odell was re-elected. We deeply regret the defeat of Hon. Robert E. Pattison, the Democratic candidate in Pennsylvania, by a majority of over 100,000. But Republican politics are so "rotten" in that "State of Denmark" that reform seems impossible.

### A Christian Man and His Influence

THE school ship "St. Mary's," Commander Albion V. Wadhams commanding, has just returned to New York after a successful cruise of several months, during which a number of foreign ports were visited. Commander Wadhams (who, we believe, is a Methodist) is one of the noblest Christian men in the American Navy. His influence has always been strong for Christ on every vessel to which he has been attached. The lads of the "St. Mary's" could have had no better superior officer. While the "St. Mary's" was at Southampton the boys of the crew were invited up to London by the Young Men's Christian Association, and lunched by Sir

George Williams, its founder. At Havre a delegation from the Paris Y. M. C. A. met them, and escorted them to the French capital. Commander Wadhams says that no trouble of any kind was experienced on the voyage. "The boys," he testifies, "behaved splendidly. They are the finest lot I ever went shipmate with. They took hold of the work with a will from the day we broke ground at New London. . . . The manner in which the first class passed their examinations would do credit to a class at the Naval Academy. We had no sickness among them, and not a single case of unruliness or insubordination. I was proud of the showing the boys made in London and Paris. It was more like seeing the sights with a party of young collegians than a shore junketing of a bunch of sailor-boys." These youths were no namby-pamby set, for the "St. Mary's" carried only four able seamen, and the boys did virtually all the work aloft and aloft. Each of the graduating class has already secured an appointment to some ship of the merchant marine. Commander Wadhams deserves hearty congratulation on the happy termination of this cruise.

### PERSONALS

— Rev. S. J. Barrows, D. D., was chosen president of the Conference on Indian Affairs at Lake Mohonk.

— President James of Northwestern University called on President Roosevelt last week. The latter is much interested in the college training of men for the public service, and talked with Dr. James on that subject.

— Rev. Dr. William Bart, of Rome, Italy, who arrived in this country ten days ago, will remain to attend the General Missionary Committee meeting, and will sail for Italy on Dec. 3, going by the steamer "Celtic" to Liverpool, in company with Bishop Vincent.

— Rev. Dr. Henry Tuckley, of Oneonta, N. Y., was miraculously saved from death, Tuesday evening, Oct. 28. He was returning from the fall session of the Oneonta District Ministerial and Literary Association at Fly Creek, in a closed car on the trolley road. The car left the rails and overturned, going down an embankment about ten feet high.

— The Boston Journal thus characterizes Rev. L. B. Bates, D. D., father of the Governor-elect: "He is a splendid looking man, being more than six feet in height, and having a fine military figure and set up, and, best of all, a magnificent head, with thick, wavy white hair and beard, a ruddy complexion and strong, intellectual features. He is now more than 70 years old, but looks ten years younger."

— Rev. F. J. McConnell, of Harvard St. Church, Cambridge, preached in the First Church, Chattanooga, Tenn., on Nov. 2. The Chattanooga News, in reporting the services, says in its issue of Nov. 3: "Two of the finest sermons ever enjoyed in Chattanooga were heard by the congregation at the First M. E. Church, yesterday. Rev. Frank J. McConnell, of Cambridge, Mass., preached at both services. He is a brilliant young man with fine delivery and a message to humanity. His impressive addresses were heard with absorbing interest."

— Dr. Parker, of the City Temple, London, still remains at home, not yet being strong enough to undertake a journey. He was thinking of spending some time in the Isle of Wight, when he received a letter from the Bishop of Ripon placing his lordship's Cornwall residence at Dr.

Parker's disposal. This generous offer has naturally given great pleasure to Dr. Parker and his friends.

— Bishop Andrews has visited all the Annual Conferences in this country.

— Rev. Wilbur F. Thirkield, D. D., will preach in St. Mark's Church, Brookline, next Sunday morning.

— Rev. Dr. Gross Alexander, formerly professor of Greek in Vanderbilt University, is now presiding elder of Louisville District, Church South.

— Prof. Geo. A. Coe, of Northwestern University, has written a new book, which is about to be published, entitled, "The Religion of a Mature Mind."

— Rev. and Mrs. John Tinling, of Houlton, Me., announce the marriage of their daughter, Edna Alice, to Mr. Fred Foster Merritt, on Wednesday, Nov. 5.

— Rev. Dr. J. D. Barbee, for many years the senior agent of the publishing house of the Methodist Episcopal Church, South, at Nashville, has just been appointed presiding elder of Nashville District, Tennessee Conference.

— Rev. R. H. Robb, presiding elder of Blue Ridge District, Georgia Conference, writes: "W. A. Barrows, deceased, of Ellijay, Ga., formerly of Worcester, Mass., left \$1,410 to the educational work of the Georgia Conference, to be used in educating young ministers for the mountain region of our Conference."

— When the name of Rev. W. H. Milburn, the "blind chaplain" of the United States Senate, was called at the recent session of the Illinois Conference, one of the presiding elders announced that Dr. Milburn is at present in California, and that he is well provided for. Mrs. Phoebe Hearst, of San Francisco, has arranged to care for him the remainder of his life.

— Rev. O. A. Goodwin, pastor of the Methodist Episcopal Church at Columbia Falls, Me., was united in marriage with Miss Agnes Mae Robinson, on Nov. 4, the ceremony being performed by Rev. F. L. Hayward, presiding elder of Bucksport District. The bride is a graduate of the Maine State Law School and has been admitted to the Franklin County Bar.

— Presiding Elder Baketel writes: "The sympathy of the New Hampshire Conference will go to Rev. E. E. Reynolds and family, of Whitefield, in the sad affliction that comes to them in the death of their youngest child, a little boy of four years. He had been very sick for some days, and, while they hoped for the best, were prepared for the worst. While they are sad, still they are comforted."

— Bishop Tuttle, of the Protestant Episcopal Church, in an address before a large audience of Episcopalians at the Drexel Institute, Philadelphia, on raising money for missions, said: "Our Methodist brethren can show our bishops and clergy, who are not yet half converted on this subject, how to raise and how to distribute missionary funds. Their work on these lines and every other is an inspiration to all Christians for successful enterprise and expansion in the kingdom of Christ."

— The *Christian Commonwealth* of London (Baptist), in its issue of Oct. 23, says: "Mr. Price Hughes, who has recovered from his late severe attack of influenza, preached last Sunday evening to an overflowing congregation at St. James' Hall. The doors were opened before six o'clock, and the vast hall was quickly filled. Mr. Hughes, who spoke with great energy, thanked all those who had taken part in the late mission, conducted by 'Gipsy' Smith, and said how grateful he was for its success. He was thankful God had once

more given him the privilege of speaking in that hall to so many thousands."

— The many friends of Mrs. Louisa Eldridge, whose serious accident was referred to in our issue of Oct. 8, will be interested to learn that she is quite comfortable on her "fracture cot" at her son's in Chicago, in spite of the fact that the bones are not knitting. Her daughter, Mrs. Frank Rollins, has gone to Chicago to take care of the dear mother who is so cheerfully facing this distressing affliction.

— Five hundred members of the Methodist Social Union of Chicago attended a banquet, with Bishop David H. Moore and Bishop Joseph C. Hartzell as guests of honor. Intense interest is manifested in these Bishops, who have just returned, one from China, Japan, and Korea, and the other from Africa. Both can be heard at the great Epworth League Congress and missionary meeting to be held at People's Temple, Nov. 19 and 20.

— Last Sunday night, at the conclusion of the fiftieth anniversary service in St. Paul's Church, Fall River, Dr. E. M. Taylor, missionary field secretary for New England, the speaker of the evening, was presented with \$1,500 by a generous layman, who remarked that he wanted to have a part in making up the \$500,000 recently called for by the Missionary Society. This makes about \$10,000 which Dr. Taylor has received in special gifts since he began his duties as field agent less than a year ago.

### BRIEFLETS

On another page we publish the full program of the Epworth League Congress and Missionary Rally, to be held at People's Temple, Nov. 19-20. Seldom has such rich and attractive provision been made to interest and inspire our people. Ministers and laymen from all over New England should plan to attend.

Bishop McCabe reports 8,591 Swiss Methodists as taking 7,000 copies of their church paper. There is a striking contrast between these figures and the fact that only about one in fifteen of the entire membership of our church in this country takes a Methodist paper. Is it surprising that members are indifferent to the great interests of the church?

The *Missionary Lesson Leaf*, founded by Mrs. S. A. R. Fish, of Flint, Mich., twenty years ago, is now published by Miss Frances J. Baker, of Morenci, Mich.

The Cleveland Missionary Convention has already borne rich fruit at Allegheny College. The delegation attending the convention returned filled with enthusiasm, and they soon made their earnestness and faith contagious. Dr. Homer C. Stuntz was secured to address the college on the work in the Philippines. His lecture was inspiring. At the close pledges were asked for defraying expenses of an Allegheny representative to the Philippines. Without any coaxing or imploring \$408 were secured in a few moments. The canvass now being made of resident alumni is expected to secure the balance needed. The whole amount is \$650. It will all be raised in small sums.

When Edward Everett Hale, at the City Evangelization meeting at Morgan Memorial (reported elsewhere), said that Rev. E. J. Helms, better than any man he knew, was revealing how to reach and influence the congested population of the city, he expressed the conviction that fills the heart of every one who examines his work. Morgan

Memorial is an invaluable object-lesson for the heavy-laden and perplexed city pastors among us, and for the aggressive laymen who desire to learn how to apply the spirit of the Master to the new and pressing questions in the religious work of our cities. Rev. L. H. Dorchester, in his address (which appears in the report), forcefully suggests the only practical solution of the problems which press so heavily upon Boston Methodism.

Legal honesty may mean moral dishonor. The man who always takes all the law will grant him will surely take what another should have.

Nature and grace abhor a vacuum. God loves to fill up to the brim all empty places. Indeed, He has made this old world in doubles. There is the eye, and light and beauty to match it; the ear, and harmony, melody and sweet sounds to match it; the nostril, and fragrance and perfume to match it; the palate, and rare flavors to match it. God never mocks one of these gifts of His. He has given the young bird, fledged in the north, an instinct of yearning for the southland as the blustering breezes of November blow rough and strong; and following that instinct, that untaught bird finds its way to the balmy groves of Florida. He has created us with a divine instinct that yearns continually for the heavenly summer land; and if we faithfully follow that unerring instinct, it will bring us home at last. God will not mock bird or man.

When we can do nothing else, we can be silent; and it is remarkable what a rare virtue and achievement silence is.

Don't let men think that religion means spiritual sloth. You cannot cork up the tremendous vital energy of youth. Use it. Don't tell the stream it must not flow, but find the proper channel for it. Even the love of amusement may be harnessed to the gospel chariot.

A speculative doctor in New Jersey has issued a book, in the form of a colloquy between the author and his students, entitled, "Hwot iz the Sol? Haz the Dog a Sol?" This sounds like Josh Billings, but the subject matter is far above Josh's range of intellect. Despite the somewhat baffling eccentricity of the phonetic spelling the argument of the volume is not difficult to catch. The book defends the thesis that the Creator, with a view to differentiating the species, "created the primordial life principle of the members of every species different," giving each animal of each species its own peculiar "psyche." Whether or not one believes that a dog has a "sol," it is certain that a man has a "soul," and that he would better care for it very closely.

Do not imagine that hard work can be avoided, but it may be lightened, or, at least, made more effective, by rational methods.

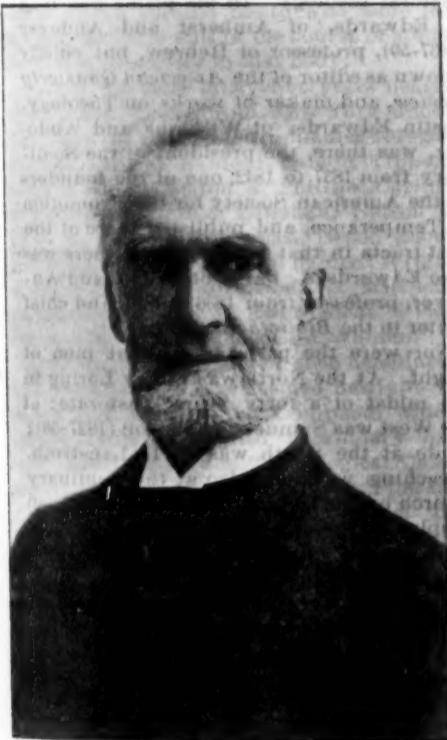
The *Western Christian Advocate* says: "And now it is reported that that big sum of a million dollars that, it was announced a year or so ago, was to be donated for maintaining 'People's Churches' throughout the West, and supporting 'liberal' preaching, has failed to materialize. It was conditioned on the success of certain gold mines which didn't pan out." This reminds us of a wealthy layman who once showed us a gold brick from a mine in which he had just bought a large block of stock. He told us with much feeling what he was intending to do for his church with a part of

his expected accumulations. When, after long delay, his large profits did not materialize, he went to Colorado to examine his property, only to discover that no such mine as he owned stock in, ever had any existence. He returned "a wiser and a sadder man." And yet the process of swindling in mining stocks goes on apace, finding plenty of new and credulous victims!

We like to hear the rattle of the carpenter's hammer, the whang of the sledge on an anvil, the buzz of the lathe, the thud of the pile-driver, or even, if the blast is well-placed and everybody is safely out of the way, the explosion which rends the rock that traffic may by and by pass along that way. These are cheerful sounds; they are accompaniments of construction. They seem to say, "Things are getting on!" Happy is the man who can be a constructor in any useful sphere! It is a noble thing to help build up any proper enterprise in this old world where the debris of so many ruined homes and hopes litters the ground on every side.

### A DELIGHTFUL ANNIVERSARY

THE fiftieth anniversary of Rev. Dr. A. B. Kendig's admission into the Iowa Conference was celebrated at the home of his daughter, Mrs. Annie Kendig Peirce, at 34 Centre St., Brookline, on Monday afternoon, the other daughter, Mrs. Carrie Kendig Kellogg, equally sharing in the occasion. The following ministerial brethren



REV. AMOS B. KENDIG, D. D.

sat at the lunch table as invited guests: Revs. Daniel Dorchester, Daniel Steele, Samuel Jackson, V. A. Cooper, W. T. Bishop, W. T. Perrin, Charles Parkhurst, B. P. Bowne, J. W. Lindsay, J. H. Mansfield, George Whitaker, F. K. Stratton, Daniel Richards, E. S. Best, Dillon Bronson. Grace was said by Dr. Daniel Dorchester. After an hour at the table, Rev. Dillon Bronson, with some fitting congratulatory remarks, introduced Revs. W. T. Perrin, Charles Parkhurst and W. T. Bishop, who voiced the affectionate appreciation of Dr. Kendig as a Christian minister and fellow-worker. They magnified his brotherliness, his unfailing courtesy, his love for his ministerial brethren, his spirituality, his zeal and success in seeking "to save that which was

lost," "his ability to bring things to pass," and especially the sweetness and charm of his life in these later years. Rev. W. T. Bishop closed his remarks by reading a very fine poem written for the occasion by Frances Bent Dillingham, of Auburndale.

In responding, Dr. Kendig referred interestingly to his early experiences in becoming a Christian and in entering the Methodist ministry. In speaking of his work at Bromfield St. Church, he noted with much feeling that his sons-in-law, Silas Peirce and George F. Kellogg (both now residents of Brookline), first became his sons in the Gospel during that pastorate.

But Dr. Kendig, so generally known and loved by the church at large, should himself speak to our readers. In response to our urgent request that he write out of his heart something concerning those earlier experiences, he sends this frank and inspiring

### Retrospect

In the spring of 1851 I left Quincy, Illinois, for Marengo, Iowa, the home of my aunt. She was a devout Christian, and a woman of more than ordinary intelligence. She was a member of the Methodist Church, and while in her family I regularly attended the religious services that were held in the court house in the village. In Christmas week of that same year I joined the church on probation, but was not consciously saved until Feb. 8 of the new year. In September the quarterly conference of the Marengo Mission gave me license to preach, and recommended me to the Iowa Conference as a suitable person to be admitted on "trial" in the "traveling connection." When this information reached me, I retired to weep and pray.

The Conference met in the city of Burlington on Sept. 27, Bishop Ames presiding. Iowa had no railroads then, and I made the journey from Marengo, a distance of over a hundred miles, in a buggy. Reaching the city, I looked upon an assembled Annual Conference for the first time. As I sat with them from day to day, I was deeply impressed with their fervor, simplicity, earnestness, courtesy, originality, and mental vigor. For "there were giants in those days"—and in that Conference. The Conference, for some reason, voted to try me; and at the close of the session I was assigned to Anamosa, the county seat of Jones County, a mission, and some two hundred miles away. I took my departure from Burlington with a heavy, yet happy, heart, because of God's love shed abroad in me. The remembrance that I was now launched upon the itinerant sea, with the sense of responsibility it brought, was painfully oppressive.

### Reaching Marengo

I tarried a few days with my aunt, and then left for my charge, with her prayers and blessing. And these have followed me ever since until she fell asleep in Jesus a few months ago. My parish was sixty or more miles away, and my earthly possessions consisted of my saddlebags, with their contents, and the pony I rode. It was not a hilarious, but a deeply anxious ride across the sparsely inhabited prairie; and when late on Saturday afternoon I drew near Anamosa, the knowledge of my isolation and obligations was almost unbearable; and had it not been for God's peace in my mind and His love in my heart, it is probable my steps would have been retraced. I knew no one in the place to which I was going, and no one knew me. I was a solitary youth and stranger, coming, like Jonah, to a strange people to deliver God's message.

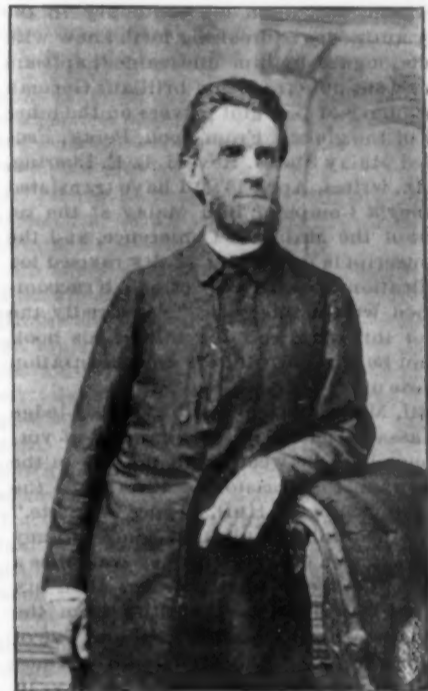
Would I be received at all? And if so, how? Who could tell? On making myself known, I was directed to Mr. Charles Crocker, a druggist, who, with his wife, gave me a cordial welcome to their hospitable home. My heart was lighter. They were members of the church, and kept a "Methodist tavern," as we then called them. And what numbers of them we had all through the West, where generous hearts kept open house for the itinerant and his family!

As to my Sabbath day's service the least said the better; but on Monday the report reached me that one of the stewards had said: "We don't thank Elder Reed for sending his colts here for us to break." That was somewhat depressing. Rev. Henry W. Reed, D. D., was presiding elder of the Dubuque District, and my parish belonged to that district.

There is no denying the fact that I was a colt of the greenest kind, and sadly needed "breaking," if by that phrase they meant training for my work. For as far as my understanding of the Bible was concerned, or the doctrines, polity, and usages of the Methodist Episcopal Church, I was lamentably ignorant. I had a personal creed of but three short articles, of which I knew something: 1. Jesus Christ came into the world to save sinners; 2. I was a sinner, and He saved me; therefore, 3. He could and would save any who would come. On these three strings I continued to play with all the earnestness of my soul and energy of my nature—and I do so still.

### In Those Days

the quarterly meetings were the great ecclesiastical events in the church calendar. And what a time of Divine uplifting we so often had in connection with them! They occurred regularly every three months. To this feast were gathered pastors, local preachers, exhorters, class-leaders, and many members, from the distant parts of our widely-extended circuits, often accompanied with their wives and children. The society where this service was held always acted as host, and free entertainment was provided for man and beast. It often proved, not that hospitality, but capacity, was



DR. KENDIG THIRTY YEARS AGO

sorely taxed to provide for these responsive and welcome numbers. Feather beds and mattresses were placed on the floor in parlor or spare-room, and six or eight of us bunked on them—to sleep well, too; for if it was not the sleep of the just, it was that of tired men. At meals we were served in relays—first the older men, then the younger, and then the dear women. The religious services invariably began on Friday evening at the close of the day's fasting, and were continued with three services on Saturday and four on the Sabbath. The quarterly conference was called at the close of the service on Saturday afternoon. The love feast was held on Sabbath morning at 9 o'clock. All the members for miles around aimed to be present, and often left their homes as early as 4 o'clock in the morning, to be sure that the doors were not closed before they were in. This service usually pitched the keynote for the day. The elder's hours were 10:30 Saturday, and the same hour on the Sabbath, immediately following the feast of love. Of course the presiding elder was the big chief of the occasion, the man whom all wanted to hear; and many of them, when they had "liberty," as it was called, were wonderful preachers. The Lord's Supper followed the sermon. By Sabbath evening everything was seething, and by ten or eleven the doxology was sung amid hallelujahs of victory over a quickened membership and numerous converts, and the people retired to

Continued on Page 1476.

## 1802 -- AMOS BINNEY -- 1902

## He, Being Dead, Yet Speaketh

WILBUR FLETCHER STEELE.

"WHO can tell," wrote Judge Samuel Phillips, founder of Phillips Academy and great-grandfather of Phillips Brooks, to his son John, grandfather of the same and chief founder of Andover Theological Seminary, "who can tell how many blessings the prayers of our pious ancestors have procured for their descendants? Let us, my dear son, be equally faithful, even unto death, to God, to ourselves, and to those who shall be born after us."

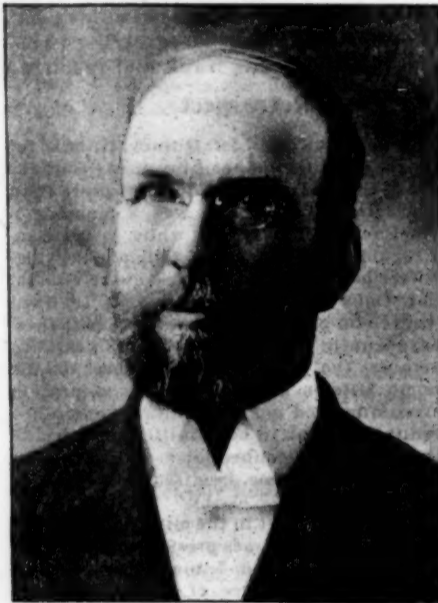
"In authorship," observed the critical Fales H. Newhall upon the death of his friend, a noted Bishop of literary as well as reformatory proclivities, "the name of Amos Binney will outlive his."

Amid the echoes of these utterances it may not seem amiss should one mark the centenary of the birth of Rev. Amos Binney, for more than half a century a member of the New England Conference, and esteemed today to the very ends of the earth as the author of "A Theological Compend." That, being dead, he yet speaketh, yea, upon his centenary in the very antipodes is breaking forth anew with other tongues by him undreamed, appears in a recent note from our brilliant German missionary of polyglot powers on the other side of the globe. From Ipoh, Perak, Federated Malay States, Rev. H. L. E. Luerling, Ph. D., writes, April 15: "I have translated Binney's Compend into Malay at the request of the Malaysia Conference, and the manuscript is now being finally revised for publication, which I expect will be accomplished within this year." Assuredly the life of this man and the tale of his book cannot be without interest and inspiration to those of far richer opportunities.

Hull, Mass., is the end of a rocky ledge in Massachusetts Bay. Its handful of voters once held between them the fate of the State, upon the occasion of the rise of the proverb, "As goes Hull, so goes the State." It was in humble Hull that Amos Binney was born, Oct. 30, 1802. Binney was once a chief name there, and not less than six authors bearing it and sprung from the Hull family are named in Allibone, one of them being our subject. The name of Amos is prominent in the family. One day, in 1899, in a Boston bicycle establishment the Western writer saw a gentleman lifting and otherwise scrutinizing a wheel, upon which was a tag. Passing the machine later as it stood by the wall, the astonishing name, "A. Binney," was seen on the tag. The gentlemanly stranger was accosted, and was found to be an Amos Binney, the sixth in lineal succession to bear exactly that name, one of his ancestors being Col. Amos Binney, an early leading Methodist layman of Boston, benefactor of Wesleyan Academy, who is also said by Stevens to have been chiefly instrumental in saving Bromfield Street Church from the sheriff's hammer. Own cousin to this Col. Amos Binney was our Rev. Amos Binney.

From Worksop, Notts., about fifty miles from both Boston in Lincolnshire and Hull in Yorkshire, not far from 1678 came Capt. John Binney and settled in Hull, Mass. One of his sons was John (II) Binney, styled in business circles "Mariner;" in the church register, "Deacon;" and in the court records, "Gentleman." The wife of this Deacon John was Hannah Paine, of "Mayflower" (Stephen and Constance Hopkins) ancestry. Their son was Capt. Amos (III), whose son was Spencer (IV), of whom was born Rev. Amos (V) Binney.

The youthful summers of the last named were spent in the usual winning of a livelihood from the reluctant earth, or from the surrounding sea. His paternal inheritance included the then poor but now princely Strawberry Hill, which he sold for a song. The winters were passed in mastering the "three R's" in the modest school of the day and town. Evening skating parties to Hingham led later to his wedding thence Caroline Wilder, who, like himself, abandoned the ancestral faith in becoming a Methodist. From the Calvinists he parted; she from the Unitarians. At the first (1681) "dignifying of the Meeting House" known as the present Unitarian "Old Ship" in Hingham, not less than thirty-



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Chair of English Bible in Denver University

two of her ancestors are recorded as assigned to sittings therein.

His conversion was at the age of sixteen, under a sermon from Father Taylor. Connected with the same came a single year at the Newmarket (N. H.) Academy, about the first Methodist educational venture in New England. The course may have been equal to some of the grades of the high school. Constant self-improvement was the secret of the powers he afterward possessed, though his early efforts were not mean. In his twentieth year was published an unpretending volume of "Poetic Essays, to Aid the Devotions of Pious People." These show large mastery of English and a fervent devotion. Sung or led by his fine voice they must have been very helpful in the Methodist worship of the day.

From various considerations he entered commercial pursuits, deeming that the limited work of a local preacher was all that could be expected of him. In after life there were indications on every hand that in business he would have made large success. In 1825, however, under a powerful Conference sermon of Bishop George, he was impelled to enter the traveling ministry, and the next four years found him on as many hardscrabble circuits in as many of the New England States. Pullmans there were none; nor freights. In a chaise with wife and child, with the worldly goods in a horse-hide trunk slung beneath, were these long moves accomplished.

The churches were few and, as Baedeker would say, unpretending, while of parsonages, ten or twelve-roomed, with lights and water and furnishings to linen and silver, there was never a thought. Usually one of the "well-to-do" families, either members or somewhat friendly, who had two or three rooms that could possibly be spared, welcomed the itinerant to make a

home for himself and his family in such fashion as he might. Not seldom it was arranged that the minister's family should have "a privilege in the kitchen." The "fore-room"—the relinquished parlor of the self-sacrificing family—served the minister's family for dining-room, sitting-room, and parlor. In some cases it did duty also as sleeping-room, furnished with a "turn-up" bed, neatly concealed by bright calico curtains. If, in addition to this, there was a chamber above which could be spared, it was deemed a comfortable parsonage. A "study" for the minister was by no means a *sine qua non*. The few books could be stowed in the most convenient way and brought into the common room for use.

It was to the very feeble church at Andover, Mass., with such a home, that Amos Binney was "read off" in 1838. Andover was a name in those days to conjure with, though not among the Methodists. Like his namesake, he doubtless felt: "I am no professionally trained prophet, nor am I one of the sons of the Prophets." Among his gigantic neighbors was Moses Stuart, from Yale (1810-48), worthily styled on his monument, "the father of Biblical science in his native country." In his day there were not less than a dozen kinds of type for Oriental languages required for the publications at Andover. Professor Stuart set up much of his Hebrew Grammar with his own hands. And there was Leonard Woods, from Harvard (1808-46), of whom it was said that "he was the 'judicious' divine of later New England Theology." Ralph Emerson, of Yale and Andover (1827-54), was teaching church history and pastoral theology. In his prime was Bela B. Edwards, of Amherst and Andover (1837-50), professor of Hebrew, but chiefly known as editor of the *American Quarterly Review*, and maker of works on Theology. Justin Edwards, of Williams and Andover, was there, the president of the Seminary from 1837 to 1842, one of the founders of the American Society for the Promotion of Temperance, and publisher there of the first tracts in that reform. And there was also Edwards A. Park, of Brown and Andover, professor from 1836 to 1881, and chief writer in the *Bibliotheca Sacra*.

Nor were the parishes without men of might. At the North was Bailey Loring in the midst of a forty years' pastorate; at the West was Samuel C. Jackson (1827-50); while at the South was L. L. Lanstroth. Preaching was had also at the Seminary Church by the faculty. In the light of such a splendid galaxy it is no wonder that more than a hundred natives of Andover saw their way into the ministry.

Dissent, however, found foothold in even Andover. Some would prefer Free Grace and the Witness of the Spirit to the Limited Atonement and Horrible Decrees. Such undertook to maintain worship from 1829 to 1841, when they disbanded. During those twelve years the names of not less than fifteen different Methodist preachers appear in connection with this charge or circuit. Often they were the "senior" and "junior" preachers, and in 1839 the local chronicles have it that the work was served by "various preachers." Yet names of note are to be found there: In 1836, Asa Kent; 1837, Abraham D. Merrill; 1838, Amos Binney; 1839, Charles Adams, that he might attend the Seminary.

Just the connection between Andover's theological and literary atmosphere, and the inception there of "A Theological Compend," by Amos Binney, may not exactly be known. Not only were the works of the professors issuing by the tens of thousands, but the same became true of the literary productions of their gifted wives and daughters, such as Mrs. Margaret Woods Lawrence, Mrs. Harriet Woods Baker, Mrs.

Elizabeth Stuart Phelps, Mrs. Sarah Stuart Robbins, Mrs. Harriet Beecher Stowe, and later Miss Elizabeth Stuart Phelps. The forty professors issued in all about 300,000 copies of their works, but these six women alone sent forth more than a million copies of theirs.

It was during the winter of 1838-9 that Amos Binney felt the spell upon him to produce for the common mind a simple, concise digest of the fundamentals of the faith. He had vast confidence in the common man and the small book. During that "winter of discontent" (?) he did the work of a hundred years. As a clergyman residing in the town he was accorded access to the seminary library, but the extent to which he may have used it does not appear. His was the mission of the condenser. The work appeared in pages about 2½ by 4 inches. The original copyright was this:

Entered according to Act of Congress, in the year 1840, by T. Mason and G. Lane, in the Clerk's Office of the District Court of the Southern District of New York.

The book numbered 120 pages, and for his rights in it he was paid by the Book Concern the sum of \$60. That was twice as much as Milton got for "Paradise Lost." Nor was it insignificant in the days when the Disciplinary cash allowance for the unmarried minister's support was \$100, be he deacon, elder, or bishop. The "Compend" appeared as one of the numbers of the "Youth's Library." Issuing four years before the "bisection" of the church in 1844, its spread throughout the entire denomination was phenomenal. The writer has found favor with mountain white ministers of the Church South who were led upon it, and it is still in the course of study for young preachers in that body.

During the next thirty-five years nearly 55,000 copies issued from New York under the following changing firm names: Mason & Lane, Lane & Sanford, Lane & Tippet, Lane & Scott, Carlton & Phillips, Carlton & Porter, Carlton & Lanahan, Nelson & Phillips. From Cincinnati issued about 45,000 copies, under the firm names: Wright & Swornstedt, Swornstedt & Mitchell, Swornstedt & Power, Swornstedt & Poe, Poe & Hitchcock, Hitchcock & Walden.

After thirty-five years of such usefulness and popularity, it was deemed desirable to recast and enlarge the Compend, which among those of limited vocabulary has been heard called the "Theological Compend." It was revised in 1874, with the aid of his son-in-law, Rev. Daniel Steele. Its title was "Binney's Theological Compend Improved." Type and page were larger, and the volume increased to 192 pages.

Gladdened by the fact that already his work had been of inexpressible value to many at home and abroad, in his lucid English, with palsied hand, he thus closed his second preface:

And now a second time do I invoke the presence of the Spirit of Truth to attend thee, my little book, as I send thee forth again to preach that glorious Gospel which my palsied tongue can no longer proclaim. No more wilt thou return unto me on earth for a new apparel in which to journey through all lands with thy glad evangel. May I meet among the blood-washed throng in heaven many who, amid the noisy discords of error, have heard thy feeble voice and have believed in Jesus, the Son of God and Saviour of men.

New Haven, June 1, 1874.

While the first preface was penned at Andover, this was indited under the shadow of the library of Yale. The second copyright ran in more modern form:

Entered according to the Act of Congress, in the year 1875, by Nelson & Phillips, in the office of the Librarian of Congress at Washington.

From New York it has appeared under

the names of Nelson & Phillips, Phillips & Hunt, Hunt & Eaton, Eaton & Mains. From Cincinnati: Hitchcock & Walden, Walden & Stowe, Cranston & Stowe, Cranston & Curtis, Curtis & Jennings, Jennings & Pye. The issue has amounted to nearly 40,000 copies, and both editions are estimated to have profited the Book Concern considerably over \$15,000. This in addition to the profit to those who as agents or middlemen bought at discount for sale to others.

One of the marked differences in the editions is the teaching as to the position of women in the church. In that of 1840 we read:

"It would seem from the Scriptures, that the decisions of the church should be confined to the male members. The sisters of the church, however, have a right to know the proceedings of the church, and should be consulted, and ought to be treated with all due kindness. 1 Cor. 15: 34, 35; 1 Tim. 2: 11, 12. This is also analogous to all good practice in civil affairs."

With Oberlin but five years old in the wild and woolly West; with Mary Lyon's Mount Holyoke but a year old in the East; with Professor Stuart having to support a private school for the daughters of himself and other professors because of utter lack of educational opportunities for them elsewhere; with not a woman teacher in any high school of the land; with none in any of the professions, and before the evolution of Congregational and other clergywomen, or of the women voters in half the States, this sentiment was doubtless sincere and orthodox. But while the Improved preface states that the author "has not found anything essentially new in theology," and that "Christianity is not a progressive science, but a system of objective truth, handed down from heaven, the perfect gift of its perfect Giver," the "Improved" form of that paragraph is simply amazing, as it is swelled out to two pages, and alleges that in the Bible

"Women were employed as prophets, that is, in the sense of public religious teachers, including the higher ministerial duties, as appears from the rank next after apostles. . . . There is indisputable scriptural and historical proof that subordinate official position was accorded to women in the apostolic church. . . . The history of the early Christian Church shows that women baptized."

All of which proves that while Christianity is a system of perfect objective truth, human understanding of it may most marvelously change and "improve," even to contradicting what was formerly in all sincerity held as "perfect objective truth." "The world do move!" Yes, God's worlds all move. And again since 1874 much water has flowed under the bridge, for in this very year of grace, for the first time, constitutional changes and representative legislation in the Methodist Episcopal Church depend upon the independent and co-ordinate action of its lay members regardless of sex, of whom women form the majority. *Eppur si muove!*

The Course of Study for young Methodist ministers first appears in the Discipline of 1848. Strange to say, as the writer discovers in revising this manuscript, the "Compend" first appears therein in 1856, in the courses for both local and traveling German preachers, in these words: "The Theological Compend of A. Binney, translated by L. S. Jacoby." In 1864 it was also required for our local and traveling preachers. While scarcely a name beside that of Wesley has remained for half a century in these lists, in the latest Discipline (1900) the "Compend" is named in ten courses sixteen times, as follows: Local preachers, first year; deaconesses, second year; Danish and Norwegian class-leaders; Swedish local elders; Finnish local preachers; Ital-

ian local preachers, first two years; Italian preachers, admission on trial; Spanish local preachers, all four years; Spanish local preachers, last three years; Chinese local preachers. The courses in India, Japan, and Brazil are not now mentioned. On the search for a German version there hangs a tale:

One day in 1889, while listening to the recitation of the junior theologues in our German Theological Seminary, Martin's Missions Anstalt, Frankfurt, the phrase and argument, although in German dress seemed astonishingly familiar to the writer, and the question was asked if they were reciting from Binney's "Theological Compend." The worthy director replied that they were, to our common delight. A decade later the search was begun for the various versions of the "Compend," but in vain so far as a German one was known to younger men. Finally that very instructor, Rev. H. Mann, mailed the identical copy that day used, remarking:

"Please find enclosed a copy of Amos Binney's work in German. I tried to get one from the Book Concern, but in vain. So I send to you my own little book which I used as a young student in 1864-6 in our seminary in Bremen [days and place of the apprenticeship of President Warren]. It was for many years the only dogmatics we had in Germany. As Dr. L. Nippert says in the preface to his 'Dogmatics,' 'The book of Dr. L. S. Jacoby is rather a translation of A. Binney's work.' Jacoby himself does not refer to Binney, but in that time English or American authors were not known at all in Germany."

Dr. Jacoby cast the matter into the more systematic shape of German professors, but did little else.

Probably the next version in point of time was that of Rev. Dr. Wilson, into the Hindustani tongue in the Persian character, much resembling the Arabic. The appearance of the page may have led some to set it down as an Arabic edition, and diligent search has been made for such, but in vain. The work was lithographed. As this was done "at least thirty years ago," according to Dr. T. J. Scott, of the Bareilly Theological Seminary, the earlier and original edition was used. The photographed page is from the library copy, loaned as a venerated relic.

And such it may be counted, as three editions have since been made in the Roman character. They are an adaptation made from the "Improved" by Rev. Geo. H. McGrew, then in India. Such omissions and additions adapted to the Orient were made, that, while fully crediting the base to the Compend's authors, it was called "Makhzan il ilm ilahi," which can easily be recognized as the "Magazine of the Knowledge of God," or Allah. To a request for information as to the Hindustani "Compend" from the Church of England School at Allahabad, India, Principal Carpenter replies: "The book is not now obtainable, so we cannot use it. I have often desired to place it in our students' hands." The substitution of the Roman or English type is symptomatic of a change now in full progress in India, China, Japan, Germany, and large portions of the world.

Probably the next form to appear was the Spanish, in Mexico. Apparently a first edition of the original was made in 1876, of which Dr. Wm. Cooper is the alleged translator; while another was made in 1877 from the Improved, with the names of Miss Julia Butler and Rev. C. W. Drees as participants in the work. Three editions have been issued, one of them through the munificence of Mr. Charles Pratt, of Melrose, Mass., and there is crying need of still another, as the work is being used by various denominations in all Spanish-speaking America. Dr. J. W. Butler declares that "it is of great value, and is the chief text-book in

theology for many native workers." It inserts the chapter on "Woman's Sphere in the Church."

Not much later, and from the Improved, came the Italian version, by Dottor Silvio Stazi, and published in Milan. Upon the marriage of the author's great-granddaughter in Rome, from the Italian Methodist Book Concern on Via XX Settembre, her father bought and presented her with the Italian version of this work of her grandfather and great-grandfather. A significant omission therein is that of the entire chapter on "Woman's Sphere in the Church," as evidently not calculated for the latitude of Papal Rome.

Passing to the north of Europe, the Norwegian-Danish version (used also by the Swedes) appeared in 1880 (second edition in 1888) as the work of Revs. O. Olsen, now presiding elder of Bergen District, and H. P. Bergh, now manager of the Norwegian-Danish Book Concern in Chicago. Three thousand copies have been issued. Says Mr. Bergh:

"The book is of great value among our people. It is the most concise work of its kind in our language, still very clear and to the point. I think this work ought to be translated also into the Swedish, French, Russian, Icelandic, Tagal—in short, into every language where the Lutheran, Catholic, or Greek Church has any influence. Many Lutherans are using the book."

Crossing the equator another form appears in Brazil in the Portuguese. Writes M. de Arruda Camargo from S. Carlos, S. Paulo, Brazil:

"The Portuguese translation was made about 1884 by Dr. Carlos Gomes de Sousa Shalders, C. E., under the editorship and oversight of Rev. J. J. Ransom, an esteemed missionary of the Methodist Episcopal Church, South, laboring at Rio de Janeiro. The first notions of theology I ever received were from the Compend. At present I am a 'licensee' of the Presbyterian Church, though a firm believer in Arminianism, as the Compend teaches."

This copy has the section on "Woman's Sphere in the Church," although there are rumors that some regarded it as very strong meat.

And now to the west across the Pacific. The Japanese version under the title, "Tendô Sôron," or, "A General Discussion of the Way of Heaven"—i. e., the "Way of Heaven to Man"—appeared in 1882, the work of the well-known Rev. Julius Soper and Mr. Kenichiro Kobayashi, his teacher, who afterward became a Christian and died happy in the faith. The editions of 1882 and 1895 aggregated 2,000 copies. Writes Dr. Soper:

"Until its superseding by the translation of fuller works, it was very highly esteemed, and is still used in some of our schools. A large order came in recently from the girls' high school. There is nothing better for students studying the first principles of the Christian religion."

But farther still to the other side of the American ocean. China also has its form of the "Compend." Its full and proper title is shown, annotated. And here are seen the beginnings of fraternity, if not organic reunion. This work was done into Chinese as long ago as 1880 by Rev. Dr. J. W. Lambuth, missionary of the Methodist Episcopal Church, South. The present revised and enlarged edition was issued in 1891. It is largely used by the Presbyterian theological schools as well as by both branches of Methodism and by other bodies. It is said that the Presbyterian press at Shanghai issues it. Should the projected Union Methodist Publishing House there put it on its list, it would have at least one work that antedates the unpleasantnesses of '44 and '61.

Writes Principal Shaw, of the Wesleyan Theological College, Montreal:

"Some years ago 'Binney's Compend' was in the course of study for probationers for the ministry of the Wesleyan Methodist Church of Canada. Further, I learn from one of my colleagues that when pastor of a prominent church in this city he led a class of forty intelligent young people in the very interesting study of the Compend."

Presumably the work has had similar use in England, as copies of both editions are in the Bodleian and the British Museum. Similar classes have been heard from in many quarters.

The copy of the Malay version has not come to hand. It is probable that the Compend has been put into still other tongues and used in manuscript, through lack of funds for printing it. Rev. Mr. Flocken states that such a version was made by him for use by the young preachers in Bulgaria. An edition may soon appear in Manila.

Thus far concerning the little book that modestly entered the world from the Andover parsonage nearly two-thirds of a century ago. Touching a first return of the author's daughters to the same scarcely a



THE LATE MRS. HARRIET BINNEY STEELE

year ago, one now face to face with her father (Mrs. Harriet Binney Steele) wrote:

"I saw the fore-room where our family slept, which was also the study when the weather permitted the use of the room without a fire. Then I begged to see what was our dining-room, and served as living-room in winter. I saw it just as it was, more dingy, being used as a laundry, but still the same, the stove in the same place—'kitty-corner,' we used to call it. The other corner—I backed myself into it and only wished I had the little chair and the two-decked table, and the books about me. It really seemed as if father would speak to me from that corner. It flashed upon me how he looked. I saw mother getting supper for us in the tiny room, a little speck of a place not more than twelve feet square (only it is five-cornered). I could see father as he sat in an alcove of his own arranging, surrounded by his books, apparently unconscious of the little child that played about his feet and the older one that studied her lessons in the opposite corner, or the good wife at her toil. But his work grew, and in time became a book."

The notable events in Mr. Binney's subsequent life may be briefly told. Because of his ability to present the Scriptures to the mind of the common people, he was appointed to preach before the New England Conference a sermon touching the confusion and dangers produced by the Millerites in 1843. This he did, and the sermon was widely published. In 1847 he was appointed agent for Wesleyan University. Family tradition has it that its financial condition was such at that time that during the year he mortgaged all his real estate,

consisting of two or three small houses in Boston, to raise funds for saving the property of the University.

In 1852 he was a member of the General Conference held in Boston, as well as presiding elder. Upon the expiration of his term he for some time conducted in Boston a magazine for youth—*Francis Forrester's Magazine*, if the name is recalled. About 1858 he spent a year in European travel with his second wife. In 1859 he was persuaded by many friends to undertake what should be his life work. This was the preparation of a Commentary on the New Testament. The success of the Compend was thought to point him out as the person to undertake the explanation of the New Testament in simple language to simple people. This he attempted to do, and the work published eighteen years later is many times more wonderful than the Compend, although it fell flat on the market.

He set out with three cardinal points: It should be (1) in one volume; (2) of small, convenient size; (3) to cost not more than one dollar. Whedon's was projected for five volumes at seven or eight dollars, and would be in Whedonese style. Here again Mr. Binney believed in the small, concise book for the man of limited means and powers.

For the next eighteen years the whole energy of his matured powers was passionately devoted to this congenial task. The only break was due to a shock of paralysis in Mississippi, whither soon after the war he had hurriedly gone to seek a relative who had mysteriously been made way with. For more than ten years after partial recovery his trembling right hand had to be guided by the left in writing. He often said that it would have been vastly easier to have written eighteen volumes than to have compressed his matter into a single hand-volume of the determined size. The first copy to come from the press was placed in his hands but a day or two before his death.

The manuscript, that had daily increased in value all those years, was largely written upon the backs of used envelopes, showing a life-long habit of economy. The work is a marvel of condensation, more so, in fact, than was the Compend. It is provided with a very full index, so that it is actually Commentary and Compend combined, and may be used in either way. As by instinct he seemed to divine the Biblical antidote to errors nascent as well as present. Those desiring a labor-saving model for commentators in the tongues of our missions cannot find a better one than the "People's Commentary on the New Testament." From the days of Adam Clarke and Joseph Benson it was the first commentary on the New Testament to be completed by Methodism. As the writer verified every one of the tens of thousands of references, for the second edition, and finished the index, he knows the unexampled condensation to which the matter was subjected.

And why did it fall flat? The war of '61-'65, with its rise in wages and material, compelled the author sadly and with forebodings to give up his hope of making it a dollar book. The price had to be fixed at \$3—a sum which seemed exorbitant for the small-paged, thin-papered, and condensed volume he had insisted upon. This made it almost prohibitive. And yet the Book Concern had expended more than \$4,000 in the making of the plates before the first copy could be printed. Probably not \$200 ever came to the author's estate as the result of those eighteen years of expense and toil. The Book Concern lost money.

But another reason was potent. In the forty years since the publication of the Compend for the people of limited means

and education, a whole generation had made a marked stride in education and intelligence. The Sunday-school with its numerous helps, moreover, had largely obviated the necessity of exactly that kind of help. And soon after 1878 came the Revised Version of the New Testament, which removed many of the difficulties the People's Commentary would explain.

And such are some of the lights and shades of authorship. A winter's work in the shape of a "Little Book on the Faith" makes its author increasingly known throughout the globe; while his score of years' toil on a work a score of times more wonderful and useful, gathers dust in the Book Concern.

Rich in the gratitude and esteem of those in all lands whom he had assisted to grasp the fundamentals of the faith, Rev. Amos Binney fell on sleep, March 28, 1878, and was laid to rest in New Haven, Conn. And he, being dead, yet speaketh.

University Park, Colorado.

## WOMAN'S FOREIGN MISSIONARY SOCIETY

### Annual Executive Meeting

MRS. O. W. SCOTT.

BEAUTIFUL Wesley Church in the city of Minneapolis opened its doors to the 33d executive session of the Woman's Foreign Missionary Society, on Thursday, Oct. 30. Previous to this public opening very important meetings of committees were held, thus anticipating some of the routine work. But Thursday was the day when banners, palms and flowers were in position, when local committees were at hand, when rest room, dining-room and committee-rooms were at their best.

#### Officers

The principal officers are: President, Mrs. Bishop Foss; secretary, Mrs. J. T. Gracey; treasurer, Mrs. W. B. Skidmore; Branch secretaries, one for each Branch; secretary of German work; and the Literature committee of three. These, with two delegates from each Branch, constitute the voting membership. The publishers and editors of periodicals were also given a table this year in the charmed circle, but have no vote. The superintendent of Little Light Bearers holds her office under similar conditions.

One change in Branch secretaries is noted: Mrs. L. A. Alderman, for twenty-four faithful years at the head of this society in New England, resigned her office at the Branch annual meeting, and is succeeded by Miss Mary Holt, so favorably known as treasurer. Miss Holt took her place at this session, but Mrs. Alderman, now secretary emerita, sat beside her to aid in every way possible.

Another change came in the death of Mrs. Achard, superintendent of German work and editor of *Frauen-Missions-Freund*. She is sadly missed, but leaves a daughter, Miss Amalie Achard, who will continue the editorial work; while Miss Rothweiler, formerly missionary in Korea, will become superintendent. A change also takes place in the Literature committee, as Miss Holt resigned on accepting her new office. To fill this vacancy Miss Elizabeth Northup, of Waltham, Mass., has been elected. The members of this committee are now: Mrs. Gertrude Pooley, for the Middle section; Mrs. C. F. Wilder for the Western; and Miss Northup for the Eastern. Miss Northup is also elected editor of the *Study*, Mrs. Budlong having resigned.

#### Facts and Figures

Great interest centres in the reports of home work which are given the first day. Last year the Society passed beyond its highest record in reporting an aggregate of

\$426,795.28. Doubting ones were heard to whisper: "We cannot expect to meet last year's figures," and, "We mustn't be discouraged if we fall below." But when a grand total of \$478,236 was reported — an advance over last year of \$51,440 — there was a hush upon the audience like a voiceless prayer of praise and thanksgiving. "Where does all this money come from?" asked a woman who was evidently a stranger to the work. Had I responded, I would have said: "From a self-sacrificing constituency who 'gather up the fragments that nothing be lost.'"

It is cause of regret that, while an advance in nearly every Branch contributed to this grand financial aggregate, the New England Branch fell a little below its record of the previous year. Shall we see that this does not occur again?

#### Missionaries

A goodly number of missionaries attended the Minneapolis meeting. From India, Misses Budden, Marks, Newton, Green, Craig, Hoge, Means, Wright, Fisher, Jacobson, Ingram, Wilson, Mr. and Mrs. Gilder, Mrs. Craven, Mrs. Denning, and Bishop Thoburn, who counts the W. F. M. S. as his strong ally; from China, Misses Trumble, Todd, Meyer, Longstreet, Donahue and Merrill; from Japan, Misses Bing and Wilson; from Singapore, Miss Lilly; from Korea, Miss Rothweiler; from Burma, Miss Perkins; from Mexico, Miss Purdy; from Italy, Miss Bowne; from South America, Mrs. Dunlap. Several accepted candidates were also present, their faces eager with anticipation as they faced toward their chosen future. The following have been accepted: Minerva Gutthaffel, Helen Robinson, Mabel Davis, Esther Henderson, Laura Temple, Bessie Alexander, Frances Passmore, Anna Mary Zimmerman, Dr. Mary B. Tuttle, Winifred Spaulding.

There have been twenty-one new missionaries sent out the past year, and twenty returned after a furlough. Seventeen have returned to the home land for needed rest. The Society is now supporting 246 missionaries in the foreign field. Our home workers often ask if we have received anything in return for property destroyed during the Boxer rebellion, and will be glad to know that about one-fourth the indemnity fund has been paid. Our missionaries never fail to interest their audiences, because their own enthusiasm and loyalty are unswerving. Who ever saw a discouraged, pessimistic missionary? But when Miss Marks described the visitation of famine, plague and cholera in and around Ajmere, India, and pictured Mohammedans gathered in their mosques, crying, "God, send rain!" and the unceasing Hindu wail, "Ram, Ram, send rain!" and the silent processions of the dead, until one thousand had passed through her gate alone — then we realized how our God can and does sustain His own.

Moving quietly among our missionaries are Mary Stone, Ruby and Mabel Sia, three Chinese maidens in pretty native costume, who, after completing their studies, will return to "their own China" as teachers. Miss Stone charms the audience with her singing.

Several of our missionaries have gone from labor to reward during the year: Miss Mary DeF. Loyd, from Mexico; Dr. Lillian Harris, from China; Miss Josephine Mekkelson, from Africa. At the memorial service loving tribute was also paid to the work of Dr. Baldwin, Mrs. Bishop Thoburn, W. E. Curtis, of Penang, India, and Mrs. Achard.

#### Periodicals and Publisher's Report

As the successful missionary worker of today must read if he would know how the

kingdom advances, it was a distinct source of congratulation to find that our periodicals had all advanced in subscriptions. The *Woman's Missionary Friend* passed from 21,477 to 23,532; the *Children's Missionary Friend* from 25,106 to 27,123; and the *Frauen-Missions-Freund* and *Study* showed an approximate gain. The publisher, Miss Pauline J. Walden, has served the Society twenty years, and took occasion at this time to reveal some items of routine office work not usually mentioned. For instance, during the past year 17,708 letters have been received — 12,508 of them containing money varying from ten cents to two hundred dollars. Many of these must be handled several times, for orders are not *always* plainly tabulated! Each month 88,976 periodicals are sent out. Add to this the issue of 277,600 leaflets, and we can all see how difficult it is sometimes to "send by return mail." Miss Walden characterizes the past year as "the very best of all." Hearty and well-deserved applause followed the reading of this report.

#### Literature Committee

Mrs. Pooley, of the Northwestern Branch, chairman of the Literature committee, gave a fine summary of their work. A network of sub-committees endeavors to keep every auxiliary in touch with the literature of our W. F. M. S., reporting to this committee of three, who represent the East, Middle and West sections. The Reading Course, Leaflets, Lesson Topics, Calendar, etc., are in charge of this committee. The text-book, "Via Christi," prepared by Miss Hodgkins, editor of *Woman's Missionary Friend* — an introduction to the interdenominational study of missions — had a sale of 35,000 copies. This is followed by "Lux Christi," to accompany the studies of 1903, written by Mrs. Caroline Atwater Mason. It is encouraging to note that city libraries are here and there providing a "missionary shelf" or a "missionary corner," in response to the new demand for information on foreign mission topics.

#### Young People's Work

Ever since Miss Clara Cushman unfurled the pennant which floated above the Stars and Stripes when Dewey sailed into Manila Bay, and spoke the magic words, "Standard Bearers," and invented the small pennant-pin with its cross — "a sign to conquer by" — the young people's work connected with the W. F. M. S. has received a new impetus. A name and a badge and a holy purpose have enlisted new recruits throughout the eleven Branches. One evening was devoted to a young people's rally, when the "story of the pennant" was given under its "service-tinted folds," and inspiring addresses were made by missionaries who bore the greetings of young people on other shores. This movement has so won its way that, after a presentation of its claims on the following morning, a general superintendent was appointed to advance its interests. The very satisfactory choice for this office was Miss Mary Ninde, daughter of the late Bishop Ninde.

#### Children's Work

This department has always suffered through a lack of careful supervision. Becoming convinced of this, the Executive at its last session appointed a committee of four — Mrs. O. W. Scott, Miss H. L. Kemper, Miss Ella Watson, Mrs. Lucie F. Harrison — to select a uniform name and plan for the boys and girls under our care. The report was made, and the name, "King's Herald," adopted. Blue and silver are the colors, the badge a little

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## THE FAMILY

## IN THE MASTER'S SERVICE

EMMA A. LENTE.

The fields of wheat lay golden in the sun.  
 "Now who for me will reap?" the Master said;  
 "For they who gather in those precious sheaves  
 Shall wear my robes, and of my best be fed.  
 The day is full of promise, and the need  
 Of willing hands and steadfast hearts is great;  
 The hours may weary grow, but at the last  
 The payment I shall give will compensate."

The servants heard their royal Master's words,  
 And with glad hearts they went with sickles keen  
 Unto the fields where stood the yellow wheat,  
 With scarlet poppies growing in between.  
 And as the day wore on, the perfect sheaves  
 Lay here and there in many goodly rows,  
 And all the reapers marked their own, that they  
 Might bear them homeward when the day should close.

But one who loved his Master more than most,  
 And in the morn with others gladly went  
 To gather grain, ere scarce an hour had passed,  
 Found to his grief that all his strength was spent.  
 His nerveless hands the sickle could not hold,  
 His faltering feet refused to do his will;  
 And with his one small sheaf he stepped aside,  
 And his own place he saw another fill.

But his bright spirit was not dimmed; he smiled  
 As other reapers passed him swift and strong,  
 And helpful words he said, and oft he sang  
 Sweet, tender strains to cheer the way along.  
 And by his side there welled a limpid spring,  
 With whose cool waters oft he brimmed a cup.  
 And as the noon-heats grew, the passers-by  
 Blessed the weak hands that held the nectar up.

At last the sun went down, and shadows lay  
 On all the well-reaped fields, and toil was done;  
 And tired, but glad, the laborers homeward turned,  
 Bearing the sheaves their faithfulness had won.  
 "Well done! well done!" the Master kindly said,  
 And said and said again, as each one spread  
 Before his feet the treasures they had gained.  
 "Ye are my servants leal and true!" he said.

At last one came, meekly, but unafraid.  
 "Dear Master, I have but one sheaf so small  
 'Tis scarce worth notice; but my loyal heart  
 Is full of love; to thee I give it all."  
 "Nay, thou hast many sheaves!" the Master said;  
 "And very precious art thou unto me;  
 For each soul thou hast comforted today  
 Brought home a large and golden sheaf for thee!"

Poughkeepsie, N. Y.

— Mrs. Crockett and her daughter had gone together to the exhibition of paintings, and found much there to interest them. They stood, silent and absorbed, for some moments before a painting which represented a soldier, pale and exhausted, with hollow cheeks and staring eyes, propped up in an invalid's chair. On the gilded

plate in the lower border of the frame were the words, "After the Attack of Lützen."

"What is 'Lützen,' Mary Anne?" asked Mrs. Crockett, in a hoarse whisper.

Mary Anne was forced to admit that she did not know.

"Well, anyway," said Mrs. Crockett, with conviction, "it's a terrible disease. I can see that easy enough without anybody telling me." — *Youth's Companion*.

## Thoughts for the Thoughtful

For trees are bare and flowers are gone,  
 And birds have hushed all song,  
 And days are short and sunless,  
 And nights are dark and long.

— Marianne Farningham.

"The Lord may lead you around, but He will lead you right."

Many indeed think of being happy with God in heaven; but the being happy with God on earth never enters into their thought. — *John Wesley*.

Do not say, "Life is short." Christ's life was short; yet He finished the work that was given Him to do. He was never in a hurry. And if God has given us anything to do for Him, He will give time enough to finish it with a repose like Christ's. — *Drummond*.

The greatest burden we have to carry in life is self. The most difficult thing we have to manage is self. Our own daily living, our frames and feelings, our especial weaknesses and temptations, and our peculiar temperaments — our inward affairs of every kind — these are the things that perplex and worry us more than anything else, and that bring us oftenest into bondage and darkness. In laying off your burdens, therefore, the first one you must get rid of is yourself. You must hand yourself and all your inward experiences, your temptations, your temperament, your frames and feelings, all over into the care and keeping of your God, and leave them there. He made you and therefore He understands you, and knows how to manage you, and you must trust Him to do it. — *Hannah Whitall Smith*.

God's time is the best. "I kept for nearly a year the flask shaped cocoon of an emperor moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask, through which the perfect insect forces its way, so that a forsaken cocoon is as entire as one still tenanted, no rupture of the interlacing fibres having taken place. The great disproportion between the means of egress and the size of the imprisoned insect makes one wonder how the exit is ever accomplished at all — and it never is without great labor and difficulty. It is supposed that the pressure to which the moth's body is subjected in passing through such a narrow opening is a provision of nature for forcing the juices into the vessels of the wings, these being less developed at the period of emerging from the chrysalis than they are in other insects. I happened to witness the first efforts of my prisoned moth to escape from its long confinement. During a whole forenoon, from time to time, I watched it, patiently striving and struggling to get out. It never seemed able to get beyond a certain point, and at last my patience was exhausted. I thought I was wiser and more compassionate than its Maker and I resolved to give it a helping hand. With the point of my scissors I snipped the confining

threads to make the exit just a very little easier, and lo! immediately, and with perfect ease, out crawled my moth, dragging a huge swollen body and little shriveled wings. In vain I watched to see that marvelous process of expansion in which these silently and swiftly develop before one's eyes; and as I traced the exquisite spots and markings of divers colors which were all there in miniature, I longed to see these assume their due proportions, and the creature appear in all its perfect beauty, as it is, in truth, one of the loveliest of its kind. But I looked in vain. My false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent flying through the air on rainbow wings. The lesson I got that day has often stood me in good stead." — *Selected*.

God puts a soul into the furnace of trial. Then it is brought out and run through the crushing machine, then it comes down on the anvil and the hammer rains blow after blow, blow after blow, until the soul cries out: "O Lord, what does all this mean?" God says: "I want to make something very useful out of you; you shall be something to hew with and something to build with. It is a practical process through which I am putting you." Yes, we want more tools in the church of God; not more wedges to split with. We have enough of these. Not more bores with which to drill. We have too many bores. What we really want is keen, sharp, well-tempered axes, and if there be any other way of making them than in the hot furnace and on the hard anvil and under the heavy hammer, I do not know what it is. Remember that if God brings any kind of chastisement upon you, it is only to make you useful. Do not sit down discouraged and say: "I have no more reason for living. I wish I were dead." Oh, there never was so much reason for your living as now! By this ordeal you have been consecrated a priest of the most high God. Go out and do your whole work for the Master. — *Talmage*.

In the dreary days, when the dim skies frown  
 And the rain comes down — and the rain comes down.

What hope — what cheer  
 For the dying year  
 When the rain — when the rain comes down?

It is only this: In life's right and wrong,  
 To dream that the fall of the rain's a song;  
 That life is bright  
 For all earth's night,  
 And God is with us, and Love is Light!

— F. L. Stanton.

## A THREE HOURS' WAIT

HATTIE LUMMIS.

OLIVE was eating her breakfast when the porter brought her a telegram, and she opened it with a tremor of apprehension which the first word allayed. For the message was from her cousin Harry, and, in spite of its brevity, was characteristic: "Hooray will have carriage waiting show Chicago in three hours. — HARRY."

Olive laid down the yellow envelope and returned to her breakfast with new zest. She could have laughed to think how she had dreaded the long journey from the Pacific coast to the Atlantic, and, instead of being lonely and tedious, it had blossomed with unexpected pleasures all along the route. The pretty young matron, who with her two children occupied the adjoining section, had

made friendly advances the first hour, and Olive had hardly time to think of herself as a solitary traveler. At two or three stations along the way friends had come down to extend hurried greetings while the train waited, and to renew the store of fruit and flowers with which she had left California. And now Harry was planning how to crowd the largest amount of pleasure into her three hours' wait in Chicago. Olive finished her fried chicken with the comfortable consciousness that it was a beautiful world, full of pleasant surprises and kindnesses out of all proportion to one's deserts.

The forty minutes allowed for refreshment gave the passengers time for a little exercise as well as for breakfast. As Olive joined the promenade on the station platform she noticed a fat, red-faced man from one of the tourist sleepers who was engaged in an animated conversation with the conductor. His rasping voice cut the air like a knife, and Olive heard every word.

"There ought to be a law against it," the red-faced man was saying. "When a fellow is off on a pleasure trip, it isn't agreeable to have sick people around. And, besides, she is likely to die any minute. You can see she is pretty far gone."

"I guess she'll live to get to Pennsylvania," said the conductor. "She's got her heart set on dying at home. A good many of 'em feel that way, and that'll keep 'em alive when they're past a doctor's help."

"Well, they ought to think about the traveling public. I don't like selfishness myself," said the red-faced man. "Then what's she going to do in Chicago? She'll have to change stations, and I don't believe she has the money to hire a carriage."

Olive was sorry that she could not hear the conductor's answer. She found herself oddly interested in the subject of the brief conversation. Even after the train was again under way, and the children from the adjoining section were entertaining her with detailed descriptions of their pet rabbits, her thoughts kept turning to the passenger whose heart was set on dying at home. The next time the conductor passed through, she ventured to stop him to make some inquiries about the sick woman in the tourist sleeper.

"She's been out in Colorado, trying to get well," said the conductor. "Now she's given that up, and is just hoping to see her little boy again. I think she'll make it, too. There isn't much to her but grit, but she's got plenty of that."

"Do you suppose she could eat some grapes? I have some very nice ones my friends brought me yesterday."

The conductor was not sure, but thought it would do no harm to ask. "Maybe it would sort of cheer her up to talk with you a bit," he suggested. "I'll take you through, if you say so."

The sick woman in the tourist sleeper was a mere shadow of a woman. Olive started at the sight of the transparent hand, which seemed almost as white as the sheet against which it lay. But the big eyes lifted to hers were filled with indomitable courage, and the pale lips were smiling. The least jar must have been torture to that frail body. Yet the mother smiled, for did not every lurch of the train

mean that she was so much nearer home?

The cluster of grapes was better than an ordinary introduction. It seemed to put the two on the footing of old friends. Faintly and with labored breath the sick woman talked of home. "You don't know how happy I am to think I am going to see my boy again. I have his picture in my bag. I'd like to show it to you if I were a little stronger." She went on to tell some of the child's quaint sayings, with a ripple of laughter in her eyes, while Olive listened and wondered.

Presently she ventured to introduce the subject of the change of stations in Chicago. "Oh, I think I shall get on very well," the sick woman answered. "The cars run between the stations, and some one will help me on and off. People are so good."

Her brave eyes met Olive's challengingly, but Olive was formulating a plan of her own, and it was a moment before she spoke.

"I'm expecting my cousin to meet me in Chicago with a carriage. We're going to drive around the city, you know, but first we'll take you to your station. It'll be so much easier for you than the street-cars."

The invalid closed her eyes without a word, but suddenly a tear made its way under the long lashes and rolled down the thin cheek. Then her smile came back, and in the look she gave Olive there was both gratitude and relief.

"Thank you, dear. I've been telling myself I could go on the cars, because I thought I must. Being sick is such expensive work, I haven't any money to spare for a carriage. But I might have known my Father would look out for me."

It was the middle of the afternoon when the train steamed into Chicago. Harry was waiting on the platform, and promptly took possession of Olive and her belongings. "You're fifteen minutes late, little girl. It's a shame too. Three hours is none too much for seeing the finest city on earth."

"Wait a minute, Harry. There's something I want to do before we go sight-seeing." Olive held him by the sleeve while she explained, and it was a minute before Harry could give his attention to what she was saying. He was thinking how tall and pretty little Olive had grown, and what a presentable cousin she made. He wished she were going to stay long enough so that he could exhibit her to his friends in the city. Then when he suddenly came to the realization that she was asking him to take part of their precious three hours in transporting a sick woman across the city, he made a wry face and submitted. A pretty cousin who asked a favor so earnestly and with a hint of tears in her eyes plainly had a right to her own way, however unreasonable.

The carriage ride across the city, easy as it was compared to any other mode of transportation, was almost too much for the invalid's overtaxed strength. When at last she was stretched on a cot in the Union Station, she sank into a faint, and for a moment Olive's heart almost stood still. She chafed the thin hands, and Harry forced some cordial between the white lips, and presently their

charge was smiling at them with her old undaunted air. "I'm afraid I frightened you," she said, apologetically. "I felt myself going, but I couldn't help it."

"Just lie quiet and don't try to talk. Harry will see about your berth," said Olive, with a motherly air which her cousin thought charming. She seated herself by her patient and began fanning her, while Harry departed on his errand. He was gone a long time, and when he returned, his face red with indignation, the sick woman was asleep.

"Such a time as I've had!" he whispered, dropping into a chair beside Olive. "Every lower berth was taken, and I went to three of the men who held them to get them to change with her, and every one refused. Then a fine old fellow with white hair heard me telling one man what I thought of him, and he marched over to me and said: 'I'll change with you, my boy. I'm seventy years old, but I hope I shan't live long enough to refuse a request like that.' And I told him," continued Harry, wiping his moist forehead, "that he spoke just in time to save me from being sorry that I wasn't born some other animal than a man."

Olive's eyes had wandered to the station clock while her cousin was speaking, and now she looked at him. "Why, yes," Harry said, answering the question her eyes had asked. "If we are going to do any sight-seeing, we ought to be about it."

There was a shade of emphasis on the "if," and Olive caught at it eagerly. "Tell me truly, Harry, what you would rather do?"

"Well, if you really want my candid opinion" — Harry paused as if to consider the question — "I think," he answered, with emphasis, "that if we go away for a good time without seeing her safe on her train, we'll feel like a couple of sneaks."

"Oh, how good you are!" Olive smiled at him radiantly. "That's just how I felt about it, but I hated to say so after you had made such preparations."

An hour later they saw their charge safely on board her train. "You'll take good care of her, won't you?" Olive begged the porter, lifting her pleading eyes, and that worthy's answer was satisfactory even before Harry slipped a silver dollar into his ready palm.

"We've got half an hour to catch your train," Harry said, when the two found themselves again in the waiting-room. "We'd better go right over." But as he helped his cousin into the carriage, her pallor and look of weariness smote his tender heart. "It's been a hard afternoon for you," he said, regretfully. "Perhaps I shouldn't have let you do it. It might have been better if we'd followed our first plan."

"Oh, don't feel that way!" cried the girl. "It's been hard and sad, too, but after all I wouldn't exchange this memory for any other of my trip. I've had so many good times in my life, but this is something better."

And Olive meant every word. Life was not quite what her rosy fancy had pictured it that morning. There was suffering in it, and heart-ache; yet she could not but think it beautiful while it held such chances for doing good.

Chicago, Ill.

## A GOOD HARVEST GAME

## What Shall the Harvest Be?

1. Plant sand. What comes up? *Beech.*
2. Plant the signet of the wisest king. What comes up? *Solomon's Seal.*
3. Plant "fruit of the loom." What comes up? *Cotton.*
4. Plant a very spruce young man and the king of beasts. *Dandelion.*
5. Plant a Christmas green and a German wine. *Hollyhock.*
6. Plant part of a rooster. *Cockscomb.*
7. Plant a tight shoe. *Acorn.*
8. Plant an Alderney on a frozen pond. *Cowslips.*
9. Plant a savage and what he used as a sign of peace. *Indian Pipe.*
10. Plant "Grandfather's clock." *Thyme.*
11. Plant two dear little boys with the same name. *Sweet Williams.*
12. Plant an American writer. *Hawthorne.*
13. Plant a personal pronoun. *Yew.*
14. Plant a boy's name and something from an eagle. *Jonquil.*
15. Plant a product of the dairy and a hen. *Butter and Eggs.*
16. Plant a red parasol in a pasture. *Buttrushes.*
17. Plant a muff and a boa. *Furze.*
18. Plant the place where a criminal stands in court. *Dock.*
19. Plant a shepherd and his dog. *Phlox.*
20. Plant a hole in a kettle. *Leek.*
21. Plant July 4, 1776. *Date.*
22. Plant a spice and a color. *Clove Pink.*
23. Plant what the prince put on Cinderella's foot. *Lady's Slipper.*
24. Plant a buxom country lass. *Bouncing Bet.*
25. Plant a fashion book. *Ladies' Delight.*
26. Plant a breeze and "Pillsbury's Best." *Windflower.*
27. Plant "sweet sixteen." *Lovage.*
28. Plant a disease in a parish. *Cyclamen (sick laymen).*
29. Plant a city of Belgium. *Brussels Sprouts.*
30. Plant a broker. *Stock.*

— Congregationalist.

## Courage Not Called For

A MAN, on his vacation, ran a heavy fishhook into the tip of his finger, clear to the bone. It could not be drawn out because of the barb. Thinking that the courageous course was to cut it out without going to a doctor, or otherwise making any fuss, he gave his wife a penknife and told her to cut away. A few minutes' experimenting showed that the knife was not sharp enough to do the work, so a razor was secured. With it several attempts were made to follow the course of the hook, but, after considerable cutting, this was found to be difficult, and too taxing on both the operator and the wounded man. For it is not easy to cut into the quivering flesh of one you love; and the human body centres its greatest capacity for physical pain in the tips of the fingers. So, after more than an hour, a doctor was secured, and he promptly applied a local anesthetic, which enabled him to extract the hook without any suffering to the patient. Most of the previous pain had been needless. The easier way was the wiser way. The burden of pain was one that should not have been endured.

The mistake is one that is common in the Christian life — the bearing of crosses that need not be borne. Some persons have a genius for choosing always the hard way, for making crosses that God never de-

signed for them, and for hunting up ways of being martyred. When God calls us to endure hardness, let us play the man under it; but let us not try to make a great hardship out of every trifling difficulty that comes our way. — *Wellspring.*

## A STUBBLE FIELD

Wind of the sullen norther,  
Edged with the icy frost,  
Has overswept the meadow,  
And summer has paid the cost.

Gone is the pink marsh-mallow,  
So fluted, brave and fine;  
The golden-rod no longer  
Waves on the pasture-line.

There is little left to greet us,  
Once that was passing fair,  
The flowers are dead that lifted  
Their forms so debonair.

Far off a leader rallies  
The bird-hosts in their flight,  
The day will soon be silent,  
And silent the bitter night.

The brown and faded stubble  
Weaves for the shivering lands  
A rough and homespun garment,  
Pinned fast by naked hands.

It cares not for the tempest,  
Though bitter the gale may blow,  
It has naught to lose, and nowhere  
In the weary world to go.

Sturdy and tough and valiant,  
It simply bides its time,  
And sets its pace untearing  
Against the winter's rime.

— MARGARET E. SANGSTER, in *Christian Intelligencer.*

## THE PATH OF DUTY

KATE S. GATES.

"OH, dear!" said Ruth, coming into Aunt Margaret's room one afternoon. "Rose Deane makes me tired. Life must be a burden to her. She lives in constant fear of catching some dreadful disease, or being contaminated in some way. You know what a beautiful voice she has? Mr. Laurence wanted her to go down to the mission to sing at some of the meetings. Oh, she 'couldn't possibly,' she told him. 'Nobody knew what germs those dreadful people might be carrying about in their clothes' — she could not think of risking her health in any such way!"

"Humph!" ejaculated Tom, disgustedly. "With all her care she'll walk right into small-pox or some such thing some time. You never know where such things may show up. 'The least likeliest place is sometimes more likelier than the most likeliest,' as Punch observes."

"You remind me of that story about Solomon's magic carpet," said Ruth, laughingly. "One had only to sit on it and be transported instantly anywhere he wished. One day, as Solomon was talking with his grand vizier, Azrael, the Angel of Death, passed, and gazed curiously at the vizier. He was greatly alarmed, and, entreating the king to lend him the magic carpet, wished that he might be transported to the centre of the desert of Arabia. No sooner had he gone than Azrael said to the king: 'I looked at that man because I have been bidden to summon his soul from the centre of the Great Des-

ert, and I was, therefore, surprised to see him here with you.'"

"Well," answered Tom, "there's something in it, I do believe. The very steps we take to escape dangers often lead us right into them. For my part, if I've got to fall I'd rather fall fighting where I belong than running."

"It is never right to expose oneself needlessly to danger," said Aunt Margaret. "Life is too precious a gift to be thrown needlessly away, but the path of duty is always the safest path. It matters not how dark the clouds that hang over it, nor into what dangers it seems to lead — it is the best and safest place, be sure of that."

"But, auntie," said Ruth, "things, dreadful things sometimes, do happen to people even when they are doing their plain, obvious duty."

"They may seem dreadful, but no real harm ever comes to one who is in the path of duty — that I firmly believe. 'Our light affliction is but for a moment, and worketh for us a far more exceeding and eternal weight of glory,' Paul says. Our sadness and trouble are not so sad and pitiful as our desire to obtain life's cheap, fleeting joys at the expense of all that is good and true. It will profit us nothing to have gained those, if by so doing we have lost our souls."

Longmeadow, Mass.

## BOYS AND GIRLS

## HERMAN'S PROMPTNESS

"HERMIE!"

How Herman did hate to go! He was setting up a little water-wheel in the ditch, and it was the greatest trial to leave it.

"Hermie!" Hermie's face drew up into a scowl. Then he remembered what father had said to him: "Take good care of your mother, Herman, for she is sick and nervous, and any excitement may upset her."

He dropped the windmill and ran to the porch where mother was calling.

"Hermie," said mother, in a worried tone, "look off there toward the railroad track. Do you see that smoke? That ought not to be there."

Herman looked. Mother was so apt to be worried. "It's only a little grass burning along the track. That's all right," he urged, eager to get back to the water-wheel.

"Oh! but, Hermie, please go down and see that there isn't anything wrong," begged mother. "And, Hermie, don't you get hurt," she added, in fresh terror.

"All right, mother, I'll see to it," he answered, cheerily, and started off toward the track.

First he ran to please mother. Then he walked, for really it was foolish to make such a fuss over a common thing. Then, as the flames came in sight, he began to run again. What was it? No grass fire along the track could look like that. The long wooden bridge was burning. And in five minutes the train would be due!

"What shall I do?" panted poor Hermie, as he hurried up the steep railroad grade. "I must wave a red flag."

But he had nothing to flag the train with, and it was too far to run home. He

stood a moment helplessly. Then the boy who could make water-wheels had ingenuity enough to think of a way out of worse difficulties. He pulled off his red blouse and waved it vigorously at the speck which approached in the distance. The engineer caught sight of the dancing little figure that waved the red blouse so frantically, and brought the train to a standstill. The trainmen came clambering down to fight the fire. The passengers followed after, and the very first to come out of the coach was Herman's father.

"Oh, what would have happened if I had not come quick when mamma called?" thought Herman, with a shudder, as, happy in the possession of enough money to buy a steam engine that would really run, he went back to his water-wheel. — *Journal and Messenger.*

### JACK, D. D. S.

"MAMMA, how soon can I have my dollar?" asked Arthur.

"Just as soon as the teeth are out, dear. I hope you will show Dr. Morse that you are a brave little man."

"Mamma, why does the doctor have 'D. D. S.' on his sign?"

Arthur had learned the letters from his building-blocks, and was always picking them out when his mother took him down town.

"They stand for words that are too hard for you to understand, dear, but they mean that Dr. Morse pulls teeth instead of giving medicine like Dr. Ray."

"Dr. Ray has 'M. D.' on his sign," said Arthur, looking across the street. "I wonder if they'll hurt very bad."

"The 'M. D.' hurt?" laughed mamma, for Arthur was beginning to look quite sober. "When the doctor pulls, out will come your crooked little teeth to make room for a nice strong set. You know, if these stay in your mouth much longer, the next ones will be crooked too."

"May I spend the dollar today?"

"I thought you wanted to buy a collar for Jack. Do you think you can find one to fit without bringing him to the store?"

"Yes, mamma, I am sure I can. Jack's neck is just this big, for I felt it this morning." And Arthur showed with two small hands the exact size of doggie's shaggy neck.

By this time they were climbing the stairs, and Mrs. Myers read a notice tacked on the door saying that Dr. Morse was out of town, and would not be home for several days. Arthur did not know whether to laugh or to cry when mamma told him. He was glad not to have the teeth pulled, but he could not have the dollar papa promised him till they were out, so poor Jack would have to wait for his collar, and that was dreadful. Fido Ward and all the other dogs had shiny new collars, and Jack, who was much nicer than any of the rest, had only a piece of rope around his neck, so Arthur could lead him.

"Never mind, Jack," whispered Arthur, putting his arms around his pet as soon as he got home. "It was all the fault of that doctor for not staying in his office. I'm just as sorry as you are, but in a day or two you will have the best collar in town."

Jack wagged his tail, and looked as if he understood every word. Then the two playmates had a fine romp in the grass till both were out of breath. At last Jack fell asleep under the big apple-tree, and Arthur, who had both hands filled with ripe fruit, caught hold of the rope with his teeth, intending to give it a little pull to

awaken the dog. At this moment, Mary, the cook, opened the kitchen door, and called, "Here, Jack! here, Jack!"

Jack saw the plate in her hand, and thought it must have something nice on it for him. He made a great spring before Arthur could let go of the rope, and jerked out all the crooked little teeth that Arthur was afraid to let any one touch. Mamma heard a great screaming, and rushed out to find her little boy looking in the grass for his missing teeth.

"What name shall I put on the collar?" asked the clerk politely, as a small boy with a very few teeth looked over the stock of dog collars.

"Put on 'Jack, D. D. S.' 'cause he pulled my teeth," said Arthur; and the man laughed when he heard the story. "I don't believe it hurt half as bad as if the doctor had pulled them. Anyway, I'm glad Jack won't have to wait any longer." — HILDA RICHMOND, in *S. S. Times.*

### The Lighthouse and the Whistling-Buoy

The sea-sand drifts about my feet and whitens on the dunes,  
While, still complaining to the sky, the rooking water croons;  
The salt, salt spray blows in by day, by night the breakers roar;  
The white sea-horses toss their manes, all trampling on the shore.

All hours I hear the whistling-buoy across the long tides cry,  
And watch the smoke of steamships trail along the down-bent sky,  
And see the fog-bank mountains build, or doze and dream all day,  
Or count the sails of fisher-boats, or watch the porpoise play.

But night at last steals down the sky, and be it late or soon,  
And be the ocean inky black, or whitening to the moon,  
Or ruffling to a quiet wind, or, storm-lashed, breaking high,  
All night on all its changing moods I keep a watchful eye,

And coastwise throw a steady beam, by which the good ships steer;  
And meanwhile sounds the whistling-buoy to bid them come not near.  
We have the trade of States to guard, and lives of sailor-men,  
And sleep not till the screaming gulls call up the day again.

And when the little fisher-boats come beating up the bay,  
We call them in by pier and port, or bid them steer away,  
So up and down our coasts they ply, and fear its reefs no more  
While whistling-buoy and lighthouse keep their watch along the shore.

— MARY AUSTIN, in *St. Nicholas.*

### The Queen's Rebuke

SOME years ago, says the *Youth's Companion*, when the present Queen of England was Princess of Wales and her children were very small, they were staying at a quiet watering-place. The *Montreal Star* repeats this little story of the royal family, which shows that Queen Alexandra is much like other good mothers, and that her children are like children the world over:

Once on returning from a short sail, one of the little princesses was walking up the plank. An old sailor instinctively said:

"Take care, little lady!"

The child drew herself up haughtily and said:

"I'm not a lady, I'm a princess!"

The Princess of Wales, who overheard the kindly injunction and the rather ill-bred reply, said quickly:

"Tell the good sailor you are not a little lady yet, but you hope to be some day."

### OUR DAISY CHAIN



Son of Rev. and Mrs. J. F. Jenness

This smiling little chap is Arthur Freeman Jenness, son of Rev. James Freeman and Beulah Steele Jenness, of good New England Methodist stock. He struck this earth on its southern side, being born in Rosario de Santa Fe, Argentina, South America, where his father was a pastor. When visiting recently in Milton, Mass., he was placed in a quaint old chair, for the purpose of photographing the chair as well as himself. The chair is the one in which his great-great-grandfather wrote a useful and noted book, of which an account is given in this issue of *ZION'S HERALD*. What the little fellow will become when he grows up may not now be known. He should be good, however, as he is the grandson of Rev. Dr. Wilbur F. Steele, the great-grandson of Rev. Dr. Daniel Steele, and the great-great-grandson of Rev. Amos Binney.

Upon the failure of his parents' health in Rosario, the little tot commenced with them a long, long journey. He slowly sailed down the Rio de la Plata, and then slowly up the coast of Brazil, across the equator, past the Cape Verde Islands, through the Atlantic Ocean to England. Then he sailed across the same ocean to Portland, Maine. After resting and visiting, he then took cars for Denver and California. Upon reaching his home in Palo Alto, he had traveled nearly three miles for every hour of his life, and is doubtless glad to grow up on something that is still.

## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

### Fourth Quarter Lesson VIII

SUNDAY, NOVEMBER 23, 1902.

ISAIAH 28:1-7.

[Study Isa. 28:1-13. Read Isa. 28.]

### WORLD'S TEMPERANCE LESSON

#### I Preliminary

1. **GOLDEN TEXT:** *They also have erred through wine.* — Isa. 28:7.

2. **DATE:** B. C. 725.

3. **CIRCUMSTANCES:** The prophet is writing just after the accession of Hezekiah. Twenty years before, he had foretold the doom of Samaria (chap. 7:17; 8:48). That doom was now about to fall. The Assyrian forces under Salmanser would shortly sweep down upon the fertile valleys of the besotted Ephraimites and execute divine judgment upon them for their wickedness. Jerusalem, too, would be chastised, but would be delivered from the hand of the foreign invader by a signal manifestation of divine power. The crisis demanded prophetic warning, and Isaiah here gives it.

4. **HOME READINGS:** *Monday* — Isa. 28:1-13. *Tuesday* — Prov. 20:1-13. *Wednesday* — Prov. 23:15-25. *Thursday* — Isa. 5:11-24. *Friday* — Amos 6:1-11. *Saturday* — Nah. 1:1-10. *Sunday* — 1 Cor. 6:1-11.

#### II Introductory

Beautiful for situation was Samaria, sitting like a crown above fertile and surrounding valleys, and proudly defiant of danger. The drunken Ephraimites rejoiced in her strength; but the eye of the prophet saw what was hidden from mortal gaze — that her strength would soon fail, and her "glorious beauty" decay like a "fading flower." God had decreed judgment against her; and the Assyrian instrument of His wrath would shortly descend like a hailstorm and fierce tempest, and overwhelm her in destruction. Her "glorious beauty" would be greedily devoured by the conqueror, like an early and luscious fig. But "the residue of the people" should not be crownless; the Lord of hosts would be "for a crown of glory and for a diadem of beauty," and would inspire His judges with judgment and His warriors with strength "to turn the battle to the gate." Yet even this "residue" also, particularly those of Judah, would fall into iniquity. They, too, would give themselves up to luxury and drunkenness, and not merely the common people, but the priests and prophets also, would "err through wine," and degrade their powers and pervert "judgment." Led by their example, the people would descend into the mire of intemperance, and their tables become scenes of shameful and disgusting revelry. So general would be the relapse that there would be none left to whom the prophet could "teach knowledge," except the youngest children, or those who were childlike in their receptivity of truth. To such, instruction must be given by means of simple precepts and rules often repeated.

#### III Expository

1. **Woe** — or "Alas for." Chapters 28 to 33 constitute a cycle of prophecy which Delitzsch calls "the book of woes," because they contain a series of utterances all beginning with an introductory "Woe." To the crown of pride, to the drunkards of Ephraim (R. V., "to the crown of pride of

the drunkards of Ephraim") — referring to Samaria, whose luxury and excesses are here alluded to, and whose downfall is predicted. Whose glorious beauty is a fading flower (R. V., "and to the fading flower of his glorious beauty"). — "The 'glorious beauty' of Samaria was a beauty of magnificent luxury. Summer and winter houses distinct from each other (Amos 3:15), ivory palaces (1 Kings 22:39), a wealth of gardens or orchards, vineyards and olive yards (Amos 4:9), residences of hewn stone (Amos 5:11), feasts enlivened with the melody of viols (Amos 5:23), beds of ivory (Amos 6:4), wine in bowls (Amos 6:6), and chief ointments (Amos 6:6), constituted a total of luxurious refinement beyond which few nations had proceeded at that time" (Rawlinson). The head of the fat valleys (R. V., "valley") — referring to the location of Samaria "upon a beautiful swelling hill which commanded the whole country round in a most regal way, in the centre of a large basin, shut in by a gigantic circle of still larger mountains" (Delitzsch). Overcome with wine. — The valley belonged to the Ephraimites, who were the victims of intemperance. The original word for "overcome" is a strong one, conveying the idea of being "smitten, beaten, knocked down as with a hammer."

They had always been hard drinkers in Northern Israel. Fifty years before, Amos flung judgment on those who trusted in the mount of Samaria, "lolling upon their couches, and gulping their wine out of basins," women as well as men. Upon these same drunkards of Ephraim Isaiah fastens his Woe. Sunny the sky and balmy the air in which they lie stretched upon flowers — a land that tempts its inhabitants with the security of perpetual summer. But God's swift storm drives up the valleys — hail, rain, and violent streams from every gorge. Flowers, wreaths and pampered bodies are trampled in the mire (G. A. Smith).

2. **The Lord hath a mighty and strong one** — referring to the king of Assyria, either Salmanser, or his successor, Sargon. He was to be the instrument of punishment in the hands of God. His approach is depicted under the most terrible images — a hailstorm, a destructive tempest, a flood of mighty waters. Cast down to the earth with the hand — cast down with violence, as when a fragile vessel is shattered by being flung to the ground.

3, 4. **The crown of pride** — see verse 1. Shall be trodden under feet (R. V., "foot"). — This prediction was literally fulfilled about three years later (2 Kings 18:10). As the hasty fruit (R. V., "as the first ripe fig"). — "The gathering of the figs takes place about August. Now if any one sees a fig as early as June, he fixes his eyes upon it and hardly touches it with his hand before he swallows it, and that without waiting to masticate it long. Like such a dainty bit will the luxurious Samaria vanish" (Delitzsch).

5, 6. **In that day** — when Samaria, the proud crown of the wine-smitten Ephraimites, shall perish. Shall the Lord of hosts be for a crown, etc. — After the earthly and perishable crown shall be cast down, Jehovah Himself will be the ornament and pride of His people. Many commentators apply these words to Judah also. The residue — the remnant that shall survive the sword of the Assyrian king. And for a spirit of judgment to him that sitteth, etc. — Not only would the Lord be the glorious crown and head of His people, He would also endow the judges with the power and will to judge righteously. And for strength to them, etc. — He would clothe with martial might the warriors, so that they would "turn back the battle at the gate."

And clearly the closing of the clouds around

Samaria was coincident with the dawn of a brighter day in Judah. Hezekiah came to the throne only three years before the fatal siege of Samaria began. His accession must have been nearly contemporaneous with that expedition of Salmanser against Hoshea, when he "shut him up and bound him in prison" (2 Kings 17:4). Yet he was not daunted by his neighbor's peril. He began his reign with a political revolution and a religious reformation. He threw off the yoke of Assyria, to which his father had submitted (2 Kings 18:7), and he cleared the land of idols and idol-worship. It was the dawn of a day of promise, such as the prophet seems to point to in these two verses (Rawlinson).

7. **But they also "the residue"** mentioned above, Judah especially. In 2 Kings 17:18, 19, we read: "The Lord was very angry with Israel [whose capital was Samaria], and removed them out of his sight; there was none left but the tribe of Judah. Also Judah kept not the commandment of the Lord." Have erred through wine. — Wine has caused them to break the commandments of God. Are out of the way (R. V., "are gone astray"). — Strong drink has allured them from the right path. The priest and the prophet, etc. — The priest was forbidden to indulge in wine while engaged in the duties of his office (Lev. 10:1-9), and the prophet was supposed to be a Nazarite in his abstinence. Their official position made them examples to the people; and yet they are represented here as "swallowed up," submerged in wine, wallowing in drunkenness. They err in vision, etc. — Their prophetic powers are clouded and distorted, and hence unreliable. Delitzsch renders the passage: "They reel when seeing visions; they stagger when pronouncing judgment."

8. **All tables are full of vomit, etc.** — "Isaiah's indignation is manifested in the fact that in the words which he uses he imitates the staggering and stumbling of toppers. All of the tables of the carousal are full without there being any further room; everything swims with vomit. In verse 8 we can hear them vomit. The prophet paints from nature here without idealizing. He receives their conduct as it were in a mirror, and then in the severest tones holds up this mirror before them, adults though they were" (Delitzsch).

9. **Whom shall** (R. V., "will") he teach knowledge? — In the midst of so much dissipation and blindness, where shall the prophet find receptive hearers? Whom shall he make to understand doctrine (R. V., "the message")? — If prophets, priests and people are alike sunk in debauchery, to whom can the prophet explain the message? Them that are weaned from the milk, etc. — The mean-

## Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism — that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." MISS ADA DOTY, Sidney, Iowa.

## Hood's Sarsaparilla and Pills

Remove the cause of rheumatism — no outward application can. Take them.

ing seems to be, either that the children will listen, or that the childlike adults, whose "soul is even as a weaned child," will listen — probably the first, Delitzsch and others, however, regard this verse and the next as not spoken by the prophet, but by the drunken scoffers mentioned in verse 14, who sneer at the prophet as an intolerable moralist, and claim to be of age and free, and not little children who have just been weaned, etc.

16. For precept must be upon precept (R. V., "for it is precept upon precept") — To teach doleful children and those who are childlike there is need of constant iteration of fundamental truths. So the prophet has dealt with them in the past; so he will continue to do. Here a little, there a little — of instruction, as they were able to bear it. It is only by this persistent, unremitting proclamation of God's truth that the children in Isaiah's day, or in our own, can be impressed with the wickedness of intemperance and the danger of taking a single step in that downward path. Delitzsch, however, maintains that these words express merely a sneer at the prophet's mode of address. There is a remarkable alliteration in the original words of this passage which seems to favor this view: *Ki tsav la-tsav, tsav la-tsav, qav la-qav, qav la-qav*, etc. "In the repetition of the short words we may hear the heavy babbling language of the drunken scoffers."

11-13. For with stammering lips (R. V., "Nay, but by men of strange lips") — referring to the Assyrians. Will he speak — God. But the word of the Lord was unto them (R. V., "Therefore shall the word of the Lord be unto them"), etc. — Because they would not hear, therefore shall

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Jehovah's word, "which they regarded as an endless series of frivolous enactments, be changed for them into an endless series of painful sufferings."

### IV Illustrative

1. A schoolboy in Australia recently put the matter tersely, thus: "I abstain from liquor because, if I wish to excel as a cricketer, Grace says 'abstain'; as a walker, Weston says, 'abstain'; as an oarsman, Hanlon says, 'abstain'; as a swimmer, Webb says, 'abstain'; as a missionary, Livingstone says, 'abstain'; as a doctor, Clark says, 'abstain'; as a preacher, Farrar says, 'abstain' (*Youth's Companion*).

2. Dr. Mazzotti tells of a man who had a scorbatic affection, which he set about to cure with whiskey. He got well of this trouble, but became a hard drinker, and soon found himself the victim of a rare disease called *opisthophoria*. This curious affection consists in inability to walk forward. When the patient was told to advance, he used every effort to do so, but could only succeed in going backward, and he continued to do so until he died. It is very sad, but the habit of drinking is sure to breed this disease, and the victim is never able to go ahead in anything. His movement is all backward. He sees his shopmates and old acquaintances getting on comfortably, feeding and clothing and educating their children well, laying up some of their earnings against a rainy day, and gaining the respect and esteem of their neighbors and townsmen; but the poor fellow who is taken with the *opisthophoria* can never keep up with them. He is ever going the other way, is walking backward all the while, running in debt, starving his children, ruining his health, blasting his character, and finally stumbling into perdition. If you do not wish to get the *opisthophoria*, quit your beer (*Congregationalist*, quoted by Peloubet).

### Ministers as Promoters

OF all ways to trap the unwary none is meaner than the effort to tempt pious persons to risk their money by putting it into the hands of a clergyman for financial speculation. The latest circular which we have received extending an offer of this sort announces as its chief promoter a man with a handle at both ends of his name. He is a "Rev." and a "D. D.," and both titles are printed in large letters. He announces that hundreds of ministers have profited by speculation in an oil stock and that he offers another chance as good. Another circular is from an evangelist who offers oil

stock at five cents a share, and also tenders his services, for his expenses and a free-will offering, to conduct a campaign for the salvation of souls. He gives his personal guarantee that both ventures will yield large gains. The unctuous slime of his pretended piety is mixed in his circular with his oily promises, and both are worse than valueless. We make no criticism of ministers who put aside their office and enter into honest business as other men do, but these promoters who try in the garb of ministers to beguile people to buy their stocks are either fools or frauds. It is discreditable to the sacred calling and to the churches to allow them nominally to continue in the ministry. We have called attention before to this perversion of an honorable office, and we do it again by request because of fresh and flagrant instances of its abuse. But those who trade with these ministerial masqueraders illustrate the proverb, "The fool and his money are soon parted." — *Congregationalist*.

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## OUR BOOK TABLE

**Jesus' Way.** An Appreciation of the Teaching in the Synoptic Gospels. By William De Witt Hyde. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.

Whatever President Hyde writes is well worth reading. He has given us here his conception of the simple way of life which Jesus taught, freed from the subsequent accretions introduced by the apostles and later teachers by whose labors we have the systems, institutions and creeds of Christianity; in other words, Christianity reduced to its primitive elements, such as Repentance, Faith, Forgiveness, Love, Sacrifice, Loyalty, and Blessedness. No two writers, of course, would apprehend these elements in precisely the same way, or state them exactly alike. Here comes in the personal equation, which the author in his preface admits may cover many sins of omission and commission. On the whole, we think the Bowdoin President's "appreciation" will quite generally commend itself as true to the facts in the case. But Dr. Hyde is an independent thinker, and cannot be expected at all times to agree with other people. His very friendly attitude, for instance, toward the purveyors of liquid damnation, which we have called attention to in his previous volumes, will by no means be relished or approved by all. He says: "The saloonkeeper is usually a man of genial, kindly heart, utterly oblivious of the domestic misery which is the counterpart of his easily-gotten profits out of weak men's appetites." "The saloonkeeper has often a great deal more of the milk of human kindness in his heart than the temperance reformer who swears out the warrant against him." But in spite of these and a few other flaws, the book must be pronounced a good one, of high worth, from which a large number of excellent statements might easily be quoted.

**The Bane and the Antidote.** By Rev. W. L. Watkinson, author of "The Blind Spot," etc. Fleming H. Revell Co.: Chicago, New York and London. Price, \$1.50.

Dr. Watkinson is one of the foremost preachers and writers of the Wesleyan Church, and as such is highly esteemed on both sides of the Atlantic. His sermon at the General Conference in Cleveland in 1896, which he attended as a fraternal delegate, is still held in grateful remembrance by the immense congregation that heard it. For this reason this collection of sermons by a master of the art of sermonizing will have peculiar interest to Methodists. They are a tonic and a stimulant, full of surprises and surcharged with power to inspire and uplift. He is allegoric, epigrammatic, magnetic. He urges the truth in sentences that tingle and burn. In addition to the sermon which gives the title to the collection, this volume contains fifteen other discourses, among them being: "Nearness to the Kingdom," "The Imagination in Sin," "The Reality of the Spiritual Life," "Self-Destruction," "The Craft and Cruelty of Sin," "The Highest Education," "Freedom of the Pure," "Cut to the Quick," "Depth in Character," "The Common Corruption."

**John James Audubon.** By John Burroughs. Small, Maynard & Co.: Boston.

Another of those charming little "Beacon Biographies of Eminent Americans," edited by M. A. DeWolfe Howe. Audubon's life is divided into three periods for treatment, or rather is treated in the three divisions into which it naturally falls: His youth, which was, on the whole, a gay and happy one; his business career of ten years, during which he got rid of the fortune his father left him; and his career as an ornithologist. Mr. Burroughs very clearly shows that Audubon's ornithological tastes formed the main current of his

life and eventually became the controlling factor.

**Ways that Win in Church Finance.** By Rev. Albert Sidney Gregg. Jennings & Pye: Cincinnati. Price, 25 cents.

This is the latest in that excellent series, "Little Books on Practice," which the Western House is bringing out. The author, now of the editorial staff of ZION'S HERALD, came to the paper from the pastorate where he had achieved unusual success in handling the finances of the churches which he served. In some instances he found himself the leader of a financial "forlorn hope," but succeeded in conquering the well-nigh hopeless situation. For this reason he writes not so much of theories as of "ways of church finance" which he tested and found successful. The book is interesting, vivacious, and practical. Very much is crowded into these small pages. Here are thirty-five brief chapters, in which such vital topics as these are treated: "The Pastor as a Tactician," "Relations with Officials," "Current Expenses," "What the Women can Do," "Enlisting the Multitude," "Special Collections," "Handling a Congregation," "What Some Pastors Fear," "Reaching the Rich Man," "Hints to Solicitors," and "Present-Day Financial Perils." Not only ministers, but laymen as well, will find this volume interesting, suggestive and helpful.

**The Pharaoh and the Priest.** An Historical Novel of Ancient Egypt. From the original Polish of Alexander Glovatski. By Jeremiah Curtin. Little, Brown & Co.: Boston. Price, \$1.50.

Dr. Curtin, who translated "Quo Vadis," has given us this novel on ancient Egypt by a Polish author unknown to us. The book is strongly and powerfully written, and brings the mighty living organism of Egypt before us as clearly as that of our own country. The plot opens with Prince Rameses, the heir to the throne, leading a mimic battle which will determine whether he is able to have full control of the army corps of Memphis. After winning the battle he loses the appointment through the machinations of the priests. His grandfather being a priest, he was educated in a temple, and knows some of the mysteries by which the people are deluded. He knows enough to hate and mistrust the priests, but not enough to properly judge and dread their power. He matches his strength against them again and again only to lose, for he thinks of many things — his friends, the poor people and slaves — and he is as gentle as a man could be in those days. The priests are pitiless and cruel, and desire only one thing — power. After the death of his father, when he accedes to the throne and becomes Rameses XIII., with the aid of the Phoenicians he makes one more resolute stand against the priests, only to lose by his ignorance of the time of an eclipse, which the priests turn to their advantage. There is no love interest, as we understand it, in the book, for it did not exist at that time. Even Sarah, the Jewish maiden whom Rameses bought of her father and who bore him his first son, did not expect love from him. She was his slave, and was put away when some one else pleased him better.

This work is truly great. It is rich in incident and full of dramatic fire. The author has delved deep in historic lore, and serves it up for us in a most appetizing shape. Only one fault can be found with the book — it is too long. There are many descriptions of ceremonials, with the attendant chants, which are repeated many times. These are of deep interest to historians, but can hardly possess much for the average reader who reads merely for the story. If the translator had cut the book a reasonable amount from nearly seven hundred pages, it would not belie its character by looking heavy and dull when it is not.

**Our Lady of the Beeches.** By the Baroness Von Hutten. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

This story, which has already appeared as a serial in the *Atlantic Monthly*, is a little out of the usual vein. Not but what passionate love between a man and a married woman (the love being as fervently returned on her part) is a common enough situation in a certain class of novels; the peculiarity here is the way in which the love arises — through a correspondence, Hungary on the one side and Boston on the other, growing out of the reading of the Boston professor's book by this American lady married to a Hungarian nobleman. They are brought together also in an original way, and separate in due season. There is no actual physical crime committed — both parties have sufficient sense or principle to stop a little short of that — but the situation is sufficiently tragic, and the atmosphere of the book can hardly be called wholesome or altogether moral. That it is prettily written may be admitted, but we see no reason why it should be written at all. It shows a side of life that it will do no one any good to know.

**The Heritage.** A Story of Defeat and Victory. By Burton Egbert Stevenson. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

This is a thoroughly good story of love and adventure, worthy of all praise. The scene is laid in Virginia and Ohio in the years immediately following the Revolutionary War, when severe conflicts with the Indians were on hand, while the country west of the Alleghenies was being opened up. Generals Washington, Wayne and St. Clair appear on the stage of action, and the younger characters, who mainly fill the eye, are exceedingly well drawn. The book enlarges one's knowledge of our country's early history, and is true to human nature, as well as to facts, in all details.

**Winslow Plain.** By Sarah P. McLean Greene. Harper & Brothers: New York and London. Price, \$1.50.

This is another of Mrs. Greene's New England stories, written in her well-known style. As we have said before, we do not like the style. Most of the characters she draws, however lifelike in a way, and somewhat native to the soil in certain re-

### School Teachers Learn Just Like Other People

Bad food and overwork wreck many a life, but the right food makes sure and complete happiness, for one must be happy if perfectly well.

"Grape-Nuts saved my life, and changed me from a nervous, sick, despondent woman to a healthy, strong and cheerful one," writes Mrs. Alice Riegel, of Pontiac, Ills. "I had not been well for several years, and I thought, as did my friends, that my days were numbered. My ill health was caused by drinking coffee, eating improper food, and overwork in the schoolroom; I had become very weak, tired and nervous, and nothing I ate agreed with me. Medicine made me more nervous and impaired my digestive organs."

"It was with difficulty that a neighbor induced me to try Grape-Nuts, and I liked it from the first with thick cream and sugar. I lived on it exclusively, with Postum Food Coffee, until my digestion was so much improved I could eat other foods. My friends soon noticed the improvement in my looks, and I am now healthy, strong and happy. I attribute the change in my health solely to the change of diet. Husband and I both like Grape-Nuts and Postum. I think they are the most healthful and strengthening of all foods and drinks, and suitable for the weak as well as for the strong."

note sections of the country, are not particularly creditable to New England, nor really symptomatic of its most distinctive productions. They are, for the most part, rather odd specimens, crudely, not artistically, portrayed. However, the present volume seems a little improvement on its predecessors, and the publishers assure us that her works continually grow in favor, their popularity extending even to New Zealand and Australia.

**Soo Thah.** A Tale of the Karens. By Alonzo Bunker, D. D. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, \$1.

Dr. Bunker, the author, is a native of Maine. After graduation at the Newton Theological Institution, he entered the services of the United States Christian Commission during the Civil War. In 1866 he went as a missionary among the Karens of Burmah, where he spent thirty years. Therefore the information which this very interesting book contains has been gathered first hand, and is authentic and fresh. Soo Thah, the hero of the narrative, was born in a village on a mountain-top in Burmah, and reared the same as any other native. The uprising of the wild Hill-tribes, largely through his personal efforts, is a monumental chapter in the world's volume of neglected history. For centuries they have held a remnant of Jehovah worship, and have looked for a coming Deliverer. Out of this tradition came their miraculously sudden and easy delivery to Christianity. The book is full of interest both for the youthful reader and for the student of comparative religion and of primitive life.

**The Little Green God.** By Caroline Atwater Mason. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, 75 cents.

Rev. Titus Fletcher, a missionary who has spent twenty-five years in India, returns to the United States, and during his travels is shocked to find a company of professedly Christian women in Cleveland eagerly listening to a teacher of the native religions of India. The worldliness exhibited by some of the people among whom the missionary mingles is, in our estimation, of an extreme type. There may be a small minority who are ruled by social ambitions to the exclusion of all true religious convictions and ideals, but fortunately the great mass of Christians are not so tainted. Perhaps the chief value of this interesting sketch lies in showing some preachers and church members how they look — in the mirror this author holds up. Caroline Atwater Mason is the wife of a Baptist minister, Rev. Dr. J. H. Mason, of Batavia, N. Y. She is the author of "Lux Christi," the new text-book on India for the Study Course for 1903, and of "A Lily of France," which firmly established her literary reputation.

**Landscapes of the Bible and Their Story.** Introduction by H. B. Tristram, Canon of Durham. Eyre & Spottiswoode: London and New York. Price, \$1.

Fifty finely lithographed illustrations of places, sites, and cities in Egypt and the Holy Land are brought together in this little book. They are reproduced in natural tints from photographs, are printed on fine paper, and are accompanied by descriptions of the scenes depicted. It is a very worthy publication, and should be possessed by all who wish to form correct ideas of Bible localities.

**Three Little Marys.** By Nora A. Smith. Illustrated. Houghton, Mifflin & Co.: Boston. Price, 85 cents.

This is a new book for children, containing three stories about three little girls who all had names which in different tongues stand for Mary. Mairi was the Scotch lassie, Molly the English girl, and the Irish heroine was called Maureen Bawn, instead of her formal name, Mary, O'Brien, which

indeed was so unfamiliar to her that she did not recognize herself under the title when she was announced as a prize winner at a flower-show. A band of gypsy tinkers brings an element of excitement into the first story; in the second, the reader's sympathies are keenly aroused when Molly discovers a foundling boy under a hedge; and in the third, the successful efforts of Maureen and her brother to earn money for the purchase of a pig are at once droll and touching. The book has an attractive pictorial cover in colors.

**The Living Age.** Vol. XVI. Seventh Series. Living Age Co.: Boston.

"Made up of every creature's best," is one of the very appropriate mottoes on the title-page of the bound volumes of this excellent publication. It expresses the principle which guides the editor in his selections from the foremost periodicals of the world. The cream of the best in current literature is here put in permanent form. Vol. XVI of the seventh series is out, and is ready for the book-shelf along with the preceding volumes.

## Magazines

— President Hyde, of Bowdoin, occupies first place in the *Atlantic Monthly* for November with a paper on "The New Ethics." "The Book in the Tenement," by Elizabeth McCracken, is a convincing illustration of the value of books in settlement work. "The End of an Economic Cycle," by Frederic C. Howe, will interest the students of international commercial developments; and parents with backward children may learn something profitable

from "The Care of the Eyes," by A. B. Norton. Among the other papers are: "A Quarter Century of Strikes," by Ambrose P. Winston; "Australasian Cures for Coal Wars," Henry Demarest Lloyd; and "Modern Artistic Handicraft," Charles H. Moore. (Houghton, Mifflin & Co.: Boston.)

— Among the meritorious papers in the *Homiletic Review* for November is the second part of "The Education of Christ," by William M. Ramsay, professor in the University, Aberdeen. "The Place of the Bible in Twentieth Century Missions," is discussed by Dr. Frank F. Ellinwood, of New York, senior secretary of the Presbyterian Board of Foreign Missions. Rev. Frank Hugh Foster, D. D., New York, writes interestingly on "Pastoral Evangelism." Dr. William W. McLaue, pastor of Plymouth Church, New Haven, Conn., contributes his third paper on "The Salvation of Society," in which he treats "The Social Aspects of Salvation." The regular departments contain a rich variety of homiletic reading matter of deep interest to preachers who wish to keep abreast of the times. (Funk & Wagnalls Co.: New York and London.)

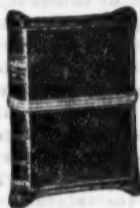
— In the *Methodist Magazine and Review* for November the Jew-baiting in Roumania and elsewhere is fully treated by the editor, and also in an article by Rev. J. C. Seymour, on "Justice to the Jew," and one by Rev. Dr. Harlan on "The Jew in Prophecy and History" — a symposium of interest. A character-sketch of Lady Henry Somerset is given. Among the illustrated articles are: "The Highlands of Ontario," "The Daily Work of a Missionary in India," "In Delecarilla," "Masterpieces of French Painting," and a character-sketch of the wise and witty Sydney Smith. (William Briggs: Toronto.)

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Here is the same grade and style that you paid us \$22 for last fall, and we have worked it down to \$17.50 this year.

It is one of the finer grades, made of quartered white oak with carved top and 16-inch circular mirror of plate glass. It has the long bow front. The entire interior finish is of bird's-eye maple, varnished. The drawers are dust-proof and run on the Clapp patent, which ensures their easy operation. Burnished brass trimmings. Steel castors.

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## CITY EVANGELIZATION

A MASS meeting in the interest of city evangelization was held in Morgan Memorial, Boston, on Thursday, Nov. 6, under the auspices of the New England Conference Board of City Evangelization and the Boston Missionary and Church Extension Society. It was well attended, informational, inspirational, and in every way successful. Well-qualified speakers addressed an audience of representative, earnest and capable ministers and laymen from different parts of Greater Boston, impressed upon them the supreme importance of grappling with the problems which have developed in Boston in recent years, and definitely indicated the methods by which they may be solved.

The monthly business meeting of the Boston Missionary and Church Extension Society was held in Emmons Hall at 5 o'clock, after which the officers and invited guests were handsomely entertained at dinner in the "men's reading-room and spa" — the "temperance saloon" which is a part of the Morgan Memorial equipment. This unique adjunct of the church was greatly appreciated by the practical business men and ministers present, not merely because they were being well fed, but because they recognized the great value of such a place as a connecting link between the church and a large class of men who are utterly beyond the reach of ordinary church agencies. The dinner was followed by an inspection of the building, a detailed description of which appeared in the HERALD of June 18, this year.

Rev. Edward T. Curriek, D. D., president of the Conference Board of City Evangelization, presided over the mass meeting, which was held in the main auditorium. The devotions were conducted by Rev. Alonzo Sanderson, of Lynn. Mr. George F. Washburn, president of the Boston Missionary and Church Extension Society, gave a pertinent and thoughtful address on "The Church and Co-operative Movements," saying, in part:

"While in no sense hostile, the church has manifested no practical interest in co-operation and in its splendid possibilities of beneficence for the human race. This is a great mistake. The church, to be the living, virile force which its mission demands, must bear a prominent part in every movement for the uplifting of the people. If the church is to succeed in attracting men to their spiritual interests, it must minister to their temporal needs, must come into closer contact with the people, must sympathize with them in their daily affairs, must get down to the heart of the people and help them to bear their burdens.

"This church and this building are doing such a work better than any other church. The Morgan Memorial is the foremost institution of its kind in the world, and Mr. Morgan builded better than he knew. And to see Unitarians joining with Methodists to show how united Christian effort can rise superior to sectarian interest, and how these two denominations can come together for the common good — this is as remarkable as it is creditable."

Dr. Edward Everett Hale was the next speaker. His graphic comparison of the social and religious conditions of the past and the present in Boston was delightfully illuminating. He caused his hearers to realize with the vividness of an open vision that religious work cannot be carried on in this city as it was twenty-five or fifty years ago. The new conditions must be met with new methods perfectly adapted to the work to be accomplished. Sympathetic reference was made to the needs of "men and women born in foreign countries," who were seeking a home in Boston. He earnestly emphasized the Scriptural teaching that it was the business of the church to be

especially cordial to strangers, and exhorted all present to co-operate with the pastor of Morgan Memorial in seeking out and helping all who were in need of sympathy and friendship. Dr. Hale did not occupy much time, but while he spoke he dealt with the very essence of the question under consideration, and placed the responsibility for the evangelization of Boston upon all alike — ministers and laymen, men and women, boys and girls — "sons and daughters of God doing God's work."

Rev. L. H. Dorchester, of Newton Centre, gave a discriminating and very suggestive address upon "Adaptation and Resources Necessary to Success in City Evangelization." He said:

"Two of the institutions of Chicago are Jane Addams and Johnny Powers, the former the head of the well-known Hull House, the latter, perhaps less known by us, the alderman for the nineteenth ward and owner of an attractive saloon not far from Hull House. Situated right in the midst of this ward, one of the worst in the city, you know what a centre of social helpfulness is this Social Settlement, equipped something like this very building in which we are gathered tonight, ministering to the community, with evening classes, boys' clubs, gymnasiums, religious services, and the many Christian agencies that meet the needs of the people round about. Johnny Powers also appeals to the community, and has a saloon with a variety of attractions. He also seeks to do social service, by helping the poor in times of sickness, helping pay funeral expenses, distributing turkeys at Christmas time where they will do the most good. In return for his many benevolences he expects support from the people when the city election occurs. What he does in the city council to recoup himself for his kindness to his constituents they are not expected to inquire. But Jane Addams saw the dirty streets of the ward and the evil influences of Johnny Powers' saloon, and felt obliged to antagonize him when he came up for re-election. But Powers, with the cohesive power of the saloon, won out. Some time after the election Jane Addams wanted certain favors of the city government, such as flooding a vacant lot for the youth to skate on, and of course felt some embarrassment in seeking this favor through Johnny Powers, the alderman of the ward, whose election she had fought. But she possessed the requisite nerve and made her request, and was not opposed even by Powers. Indeed, he interested himself in the matter, saying: 'I ain't no Indian. It's no use to keep wrangling all yer life. Let bygones be bygones. I'm always ready to help along the interests of my constituents.'

"Now these two Chicago institutions and their activities epitomize the two classes of influences competing for supremacy in all our cities. We need to take the measure of our adversary if we would effectually cope with him in city evangelization. We must learn much from Johnny Powers as to shrewdness, equipment and social service, if we would win the city. We must show the people that we love them, that we are interested in their welfare. We must appeal to them where they live, for they do not know much about our Christianity save as they feel our love for them, and we must make it plain that we have a higher interest in them than the saloon-keeper, by a larger and more wholesome social and spiritual service, by responding to their needs in times of distress, and by such institutional agencies as are established here at Morgan Memorial. Indeed, we must not forget those to whom the Men's Spa and Amusement Room appeal, in the basement of this building — a counter attraction to the saloon, with appeals to their social natures, and where at the same time the atmosphere is clean as well as cordial. Why are the 350 boys and girls here in the Children's Church of Morgan Memorial every Sunday night? Because they find it a more attractive place than the street, where they have been accustomed to spend their evenings.

"Why was this new Morgan Memorial built? The weakness of the old chapel may have precipitated its removal. But if that were all, why did they not duplicate that building? We know very well that it had become ill-adapted to the work demanded by the changed condi-

tions of this community. And tonight we have rejoiced together as we, the supporters of this enterprise — our Unitarian friends who carry the property responsibilities and contribute so generously to the support of this work, and our Boston Missionary Society — have inspected the building and observed its fine adaptations to the needs of this community. But have you thought that every reason that makes us approve of this institutional structure has equal force when we consider the needs of other sections of this same city? Just as radical changes have been going on in the South End, within half a mile of us. There is a population between here and Roxbury equal to the population of the entire city of Newton, made up of roomers and boarders, where formerly there were the most substantial families and supporters of our churches. Indeed, there are more people in need of religious influences than ever right here. It is no part of my purpose now to pass criticism on any particular church or set of church people, but, brethren, what have we done to make new adaptations to these radically different conditions in the South End? Go over to Charlestown, and what do you find there? Changes which make your heart homesick. But more people live there than ever; and here, again, with no radical departures in the churches' activities adapted to the new conditions. From East Boston and South Boston we gather the same reports. The substantial supporters of our churches have died or moved away where they can bring up their children in better atmospheres. And, really, as we look over Boston, all that lies this side of Roxbury, excepting Back Bay and a little strip of Beacon Hill, though most of the West End has suffered the same change, we are obliged to acknowledge that we have all around us in old Boston a vast missionary field, filled with strangers and foreigners. Here is our opportunity. What are we doing for these people? Doing the best we can with our old churches, conducted in much the same manner as years ago, when the conditions were entirely different. Now full success can never come in this manner. Every argument that makes this Morgan Memorial appeal to us should make us feel the need of something analogous to this kind of church-equipment in these other sections of the city to which I have referred; not precisely the same equipment that we find here, for there are differences in these other sections, but something analogous is called for — in a word, greater adaptation if we would have greater efficiency, and would come anywhere near measuring up to our opportunity. As it is now, we are simply toying with City Missions, struggling and scratching to get a paltry \$6,000 from our Conference to carry on this work.

"Think what could be done with more money! Suppose, for the sake of illustration, it should appear that, in adjusting ourselves to our changed conditions, we could make changes in our church properties, by which one or two might be disposed of without any real loss to those parts of the city, and suppose from such sales a sum of \$300,000 might be realized. Let

## CHILDREN'S HOME

## A Well-Run Place

At a Children's Home in Fort Wayne, Ind., they have entirely abandoned coffee because of the bad effect of it.

Mrs. M. B. Gorsline, who is the matron, is meeting with grand success. She was compelled four years ago to discontinue the use of coffee, and after making several experiments concluded that Postum filled the bill, and has used it ever since.

She has charge of a family of children numbering from 22 to 30, and writes us: "I give Postum Coffee freely, using no coffee at all. The children are always well; we have had no sickness for two years except such as they contract at school, like whooping cough, measles, etc. No bilious attacks, no fevers, no skin diseases. The children are all plump and in good condition. Clear complexions, no sallow or muddy looking faces, such as result from the use of coffee. We always make Postum strictly according to directions, and it gives pleasure and health to all."

that money be invested at 4 per cent. We should have an annual income of \$12,000—double what we now raise for our city missions. Then let all parts of this missionary section of Boston be carefully canvassed, and that income be applied to put more missionary workers into such churches as seem to be well placed to minister to the present population. This would make possible the distribution of twenty salaried workers in the South End, South Boston, East Boston, Charlestown and the West End, besides re-enforcing the Epworth Settlement and Morgan Memorial. These workers would average receiving \$600 each; but when we reflect that the deaconesses are supported for less than that amount, you see we could also put some other workers into the field at a larger salary, to have charge of certain other interests requiring another class of talents; or some of the money could be used for supplies and necessary church equipment. Think what a great advance this would make possible over what we are now doing! Gradually as such workers studied and wrought in their respective fields, in conjunction with the pastors of the various churches, it would become plain what institutional features should be introduced in the dif-

## WHAT SULPHUR DOES

### For the Human Body in Health and Disease

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall. It was the universal spring and fall "blood-purifier," tonic and cure-all; and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health. Sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics, and so-called "blood purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

ferent churches in this great missionary part of Boston, and little by little we should approach doing for each section what we rejoice to see so well inaugurated here at Morgan Memorial under the able leadership of Rev. E. J. Helms.

"Now as to the matter of resources to carry out these adaptations demanded—for I am simply trying to speak to the topic assigned me—whether or not any such readjustment of present churches is made as we have suggested, this much is plain, that we must have more money to carry on this great work of city evangelization. I fear we do not half appreciate what it is to cost to redeem our cities. In John's picture of heaven, which he was permitted to see in vision, he says, 'The street of the city was pure gold.' Here are golden pavements in the New Jerusalem. What do they signify? Solid, beautiful foundations and highways. But something more than that. For he saw the holy city, the New Jerusalem, coming down out of heaven. Those golden pavements set the fashion for the kingdom of heaven in process of erection on earth. We have all seen pictures of proposed buildings, with the words underneath, 'In process of erection.' This is the sense in which we should regard heaven's golden streets. They show that wealth has an important place in Christ's kingdom, suggesting what is the best use of money—for pavements in making the city of God. Money is to be regarded not as an end, but a means to the great end of advancing the kingdom. It is to be expended where it will benefit society the most—in its foundations, in building and fostering institutions which make humanity strong, churches and hospitals, philanthropies and charities, missions and schools, and all kinds of Christian agencies seeking the betterment and salvation of mankind. This is our beautiful opportunity; and we have these grand resources. How much of the silver and gold is in the hands of various denominations of Christian people! We are grateful for what is being done in putting gold into society's pavements. But far more is needed to lubricate all our missionary and church work, to enable us to meet the crying needs around us. We need systematic giving from all, a giving of money which matches the giving of talent, love and life on the part of the noble, sacrificing workers here at the Morgan Memorial and at the Epworth Settlement. What right have we to ask of them a greater devotion than we are willing to show ourselves in supporting them? We need in our giving for the advancement of the kingdom to match our expenditures for personal pleasures. City Missionary Waldron told the story a while ago of a man (who had given him \$5 for city missionary work) being somewhat disturbed in conscience, in looking over his expense account, to find just below the \$5 entry for city missions, \$10 for a pet dog. We need more of just such examination of personal expenditures, and such disbursements as will make it perfectly evident that we are at least as devoted to Christ's cause as we are to personal pleasures. We need in our giving to match the congregation of Christians in other times—the courage of the Crusaders to recover the Holy Sepulchre, the devotion of the Reformers, and the heroism and life-giving of our fathers in church and state. What did they do in laying society's foundations? Hear what Lowell says about it:

"Thoughts that great hearts once broke for  
We breathe cheaply in the common air.  
The dust we trample heedlessly trobb'd once  
In saint- and heroes rare who perished,  
Opening for their race  
New pathways to the commonplace."

That is the price paid by our fathers. If we are proud to call ourselves their sons, we should make good our claim by showing in our giving and devotion some likeness to our ancestors. In fine, when we make the needed adaptations and consecrations, and when we make the necessary expenditure of love, of men and of money, God will give us the cities."

At the conclusion of Mr. Dorchester's address a letter of commendation and encouragement from Gov.-elect John L. Bates was read by the presiding officer, which was received with hearty applause. Brief, appropriate and brotherly addresses were

made by Mr. Courtney Guild and Rev. Thomas Van Ness, members of the Benevolent Fraternity of Churches, the Unitarian organization which holds the Morgan Memorial property in trust. All the speakers referred in terms of the highest appreciation of the work that is being done at the Memorial under the management of Rev. E. J. Helms, the pastor.

Dr. Joseph H. Mansfield was down on the program to "sum up the arguments," which he did very efficiently by taking a collection. Special music was then rendered by a ladies' quartet, after which the meeting was dismissed.



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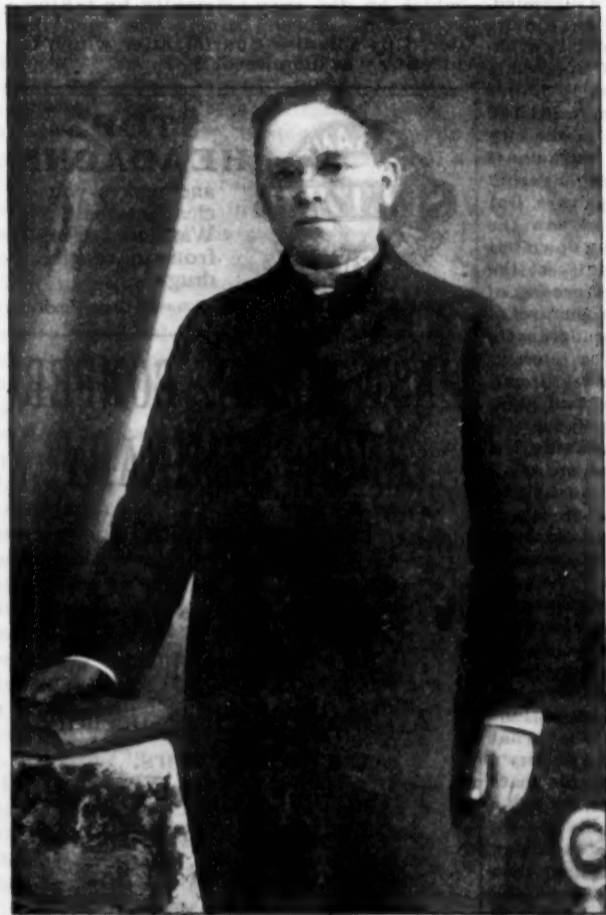
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## New Parsonage at St. Albans Bay, Vt.

The picturesque little village of St. Albans Bay, beautifully situated on an inlet of Lake Champlain, has taken on new life. The old parsonage, though making a home for the pastors favored to labor in this field and among this responsive and genial people, was a constant



REV. ARTHUR C. DENNETT

source of financial outlay. The building was old, and a continual sinking fund for the people. The enterprising and energetic pastor, Rev. Arthur C. Dennett, appointed to this charge in April, 1901, decided to solve this problem for the people. Though informed of the futility of such a movement, he courageously undertook the work, confident that his generous people would respond; and through his business ability and tireless labors, and the hearty response of his people, the "castle in the air" has become a veritable habitation. Not until the thousand dollars had been contributed, which included the value of the new lot purchased for the new parsonage site, was a meeting of the board of stewards called, the plan for a new parsonage proposed, and the movement inaugurated by the appointment of a new parsonage committee.

The parsonage lot has a frontal of 75 feet, and runs back a distance of 541 feet to the county road, giving ample room for a garden and for pasturage. The house was built by contract. The ground of the new parsonage lot was broken on Oct. 19, with \$1,687 in view to help the enterprise. Rev. W. S. Smithers, of St. Albans, made the opening remarks at the time of the ground opening. Work upon the building began about the last of April and was completed Aug. 15. The parsonage and lot are valued at \$3,000, all of which is provided for with the exception of a slight deficit of about \$200, which amount will also include the expense of grading the ground. The house contains four large rooms and a butler's pantry on first floor; four chambers and bath-room on second floor; and a large, open and well-lighted attic. In the cellar is a laundry with set tubs, and a furnace which heats the entire house. It contains the modern conveniences, is wired for electric lights, and the floors and trimmings are of hard-wood finish. It is in every way an up-to-date and delightful home. Pastor and people are mutually gratified and thankful at this crowning of their efforts and thus the materializing of their hopes.

## THE CONFERENCES

### VERMONT CONFERENCE

#### St. Johnsbury District

*Hardwick.* — The activities of this church are not to be paralyzed because the pastor is for a little time one of the hardest working men in the State legislature. Only twenty miles from Montpelier, Rev. J. A. Dixon drives in and out, finding a pleasant home at the Seminary while at the capital. His people are earnest workers, and the interest does not flag. This week they are to have a day of Dr. Roads, our field agent for the Sunday School Union. No charge can harbor him without getting inspiration. He is fairly infectious. Let the church send out a host of such specialists!

*Newport* reports an excellent work — three weeks of union evangelistic services, which have proved very successful. A full hundred are spoken of as converts, some forty of whom affiliated with the Methodist Episcopal Church. Pastor Newell is planning to look well after these additions. He has organized a probationers' class, and will strive by all means to secure the harvest, so early reaped. The whole community ought to be radically improved by the successful effort on the part of its churches. Would that many other towns might share in a like quickening!

*Guildhall* is to have its Preachers' Meeting next week. Several brethren on the New Hampshire side unite with five pastors on the Vermont side in this gathering. The program would seem to promise good things. We have some hustling young men in that section from whom the church may

look for good things in coming days. Guildhall has made fine improvements upon the interior of her audience-room — steel finish, new entrances, new decorations and carpets. The pastor has put his hand to the

work as well as his heart into it. Others have also labored and have not fainted.

*Glover* has its new parsonage up and covered, and before many weeks can offer a cozy and inviting home to the pastor. The location has many pleasant features about it. A little removed from the dust and noise of the centre of the village, and within easy reach of the churches and post-office, with good grounds and garden, few charges will offer a better living place than Glover. If a genuine revival could be secured — why not? — this might become one of our most desirable rural fields. The pastor, Rev. G. C. McDonald, has suffered for months from a severe sprain of an ankle, sustained in the midsummer. He is now able to get about a little without crutches, but is yet far from sound. He has kept up his regular church and school work nearly all the time, however.

*Personal.* — Rev. G. H. Wright and wife, of Plainfield, have been enjoying a visit with their friends in Boston, Lynn and Salem. During their absence it was expected that the church would be wired for electricity. Some \$50 has recently been put into improvements on the parsonage property.

Rev. J. M. Frost has returned from his hunting expedition in New Hampshire. No need of inquiring about game! He enjoyed the outing and saw lots of them, i. e., deer.

Rev. J. A. Sherburn, of Barre, had a somewhat threatening return of his former troubles, Oct. 12, but has grown somewhat stronger since.

Rev. P. N. Granger, now in his 78th year, put in a fairly good week, Oct. 19-26: Sunday morning service, with Sunday-school, at West Concord both days; afternoon services at South Victory seven miles away; evening service at the home church; a special address Monday evening; prayer-meeting at Gaskill, six miles away, Tuesday evening; attending the funeral of a prominent citizen of Newbury, Vt., Thursday and Friday; a Baptist social and donation six miles out, Saturday evening; and the usual Sunday services on the 26th, save that the presiding elder "spelled" him a little at West Concord. Monday morning found him fresh as a lad of eighteen.

Rev. J. M. Steele, who has resided with his daughter, Carrie, "in his own hired house" at St. Johnsbury Centre for some sixteen months, has felt compelled, by increasing infirmities, to break up his home. He will find a place with his friends in Connecticut, and his daughter will spend the winter with Mrs. Wells, of St. Johnsbury. A considerable group of the Methodist people of his village met at the church, Monday afternoon, Oct. 27, to give Mr. Steele a "send-off." The hours passed pleasantly, Pas-



NEW PARSONAGE AT ST. ALBANS BAY, VT.

tor McDougall entertaining on the phonograph. After dinner very appreciative remarks were made by several ministerial brethren, followed by a most fitting response by Mr. Steele. The fraternal spirit was beautifully illustrated.

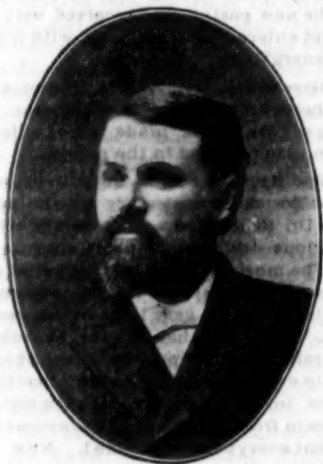
A letter has just been received from a member of our Conference, for a long time active with us, now retired to a small farm in Corinth, N. Y.—Rev. S. C. Vall. He reports himself and family well, though he is considerably embarrassed by deafness. He is doing some vegetable farming, but admits that he is often homesick for Vermont, and anxious to be in the active work of the ministry.

Speaking of former members and ministerial friends and their families, mention should be made of Mrs. Nancy Folsom, widow of the late Eliza Folsom. She has her home for a part of the time in St. Albans, but is often with friends in St. Johnsbury, where she is at present, and is among the most joyous witnesses in the prayer service. No one hearing her testimony could question the real knowledge of saving help from God which has long upheld her.

J. O. S.

## NEW ENGLAND CONFERENCE

*Boston Preachers' Meeting.*—At the Preachers' Meeting on Monday President Davis was in the chair. Dr. Roads, of Philadelphia, led the devotions. A very large congregation assembled to hear Rev. Dr. H. C. Stuntz, the Philippine Islands presiding elder. Mr. Davis presented the speaker in a very fine way. Dr. Stuntz proceeded, with a very brief introduction, to the treatment of his theme, "The Philippine Question." God has put America midway between



REV. H. C. STUNTZ, D. D.

the great sections of the world for the purpose of saving the people; and the United States is the tenderloin cut of the continent. We are the amalgam of six races, and the best amalgam possible. God's ultimate purpose in all this geographical arrangement is the consummation of His redemptive purpose. In brilliant periods he described the Russian threat to gain China and Japan, which was interrupted by the American Commodore who sank the Spanish fleet in Manila, ran up the flag and killed the threat. He also described the part played by Gen. Chaffee in relieving the legations in the Boxer movement. He defended the action of our Government in the management of the Philippine question. The cruelties in the army are minor matters in a campaign involving the salvation of great peoples. That same army has set ten millions of people free from Spanish tyranny. Some mistakes have been made by the new administrators. One is in giving self-government to that people for the first twenty years. Our educational efforts are magnificent. We have exported steel rails and fat pork a long time, but we never exported schoolmarms by the shipload before. These are regenerating the land. He treated the religious situation. The good friars have latterly become bad friars. The

sworn testimony which has been taken proves the need of Protestant effort. When he left Manila there were 1,800 members and 37 local preachers. We have built eleven churches, seating 3,400 people. The people are intensely eager to hear the truth. If he had two hundred men he could station them all and give them an audience of a thousand and more each. The friars have been expelled for six years. They have deserted the churches and are cooped up in Manila afraid for their lives. The hate of the friars is deep and general. The work of the evangelization of the people is rapidly proceeding. The dynamic of the Holy Ghost is our only abiding hope. Organization is insisted on. Every wheel is moving. We are building up the people in Christian knowledge. Our missionaries take no wedding fees. The fees are put into a common treasury, and are used for city evangelization. Some ministers may be killed, but he asked for prayer that they might be able to stand fast.

It was a splendid address. The Doctor is as breezy as the prairies from which he comes. Broad-chested and with a magnificent voice and a heart all aglow with Divine love, he made an indelible impression on the great audience.

Next Monday, the 17th, Rev. George Landor Perin, the great philanthropic worker, pastor of the Every Day Church, will speak upon "The South End Minister at Work."

### Boston District

*St. Mark's, Brookline.*—The ladies of St. Mark's hold their annual fair next week, Wednesday and Thursday. They expect to clear \$1,000 to make payment on the mortgage.

*Baker Memorial, Dorchester.*—At a quarterly conference of this church, held last week, the pastor, Rev. Dr. J. M. Leonard, was unanimously and very heartily invited to return the next year.

### Cambridge District

*Newton Centre.*—An encouraging board meeting was held at this church last week. Current expenses were met up to Nov. 1, with \$200 balance in the treasury. The loose cash receipts on Sunday were largely increased. The Bible School attendance has increased 50 per cent. during the month of October. The pastor, Rev. L. H. Dorchester, is greatly encouraged in his work.

*First Church, Somerville.*—Sunday, Nov. 2, the pastor, Rev. G. S. Butters, baptized 2, received 6 in full from probation and 5 by letter.

*Asbury Temple, Waltham.*—At communion, Nov. 2, 19 new members were received into the church—15 in full and 4 on probation—and 4 were baptized by the pastor, Rev. L. W. Staples. New scholars are being added to the roll in Sunday-school every Sunday. The spacious auditorium, especially at the evening service, is well filled with a deeply interested congregation. There seems to be a very healthy and encouraging growth in all departments.

### Lynn District

*East Boston Bethel.*—During the past month 8 have been received into full membership and 10 have been baptized—5 adults and 5 children. The 63d anniversary of the Bible School has been held—whole number 800. The young men's Bible class has averaged 75 since the first of September, and the young ladies' Bible class has averaged 60. The pastor, Rev. Dr. L. B. Bates, expects to leave this week for a two weeks' evangelistic service in Knoxville, Tenn., Rev. Charles M. Hall, pastor.

*Malden, Faulkner Church.*—The three weeks of special services closed Tuesday evening. The past week the services have been in charge of Rev. Geo. K. Macdonald, of Long Island City, and the pastor, Rev. Frank W. Collier. The known results are 60 conversions, 46 of whom have united with the church, 36 joining last Sunday. At the Decision Day service 35 signified their desire to lead the Christian life. W.

### Springfield District

*Springfield Preachers' Meeting.*—At the meeting of Oct. 27, Rev. F. M. Estes read a paper on "Immortality."

*Epworth League Convention.*—The annual convention of the Springfield District Epworth League was held at Trinity Church, Springfield, Wednesday afternoon and evening, Oct. 29. The district president, Rev. W. A. Wood, was in the chair, and all the speakers were on hand promptly to take the parts assigned them. After devotions Rev. E. M. Antrim ex-

tended a cordial welcome, and the president responded in a few well-chosen words. The afternoon session was devoted to department conferences. Miss Laura O. Rice conducted the conference on literary work, with Rev. Charles E. Spaulding as speaker. Rev. Wm. M. Crawford, of Spencer, presided at the conference on spiritual work, and Mr. Wm. Knowles Cooper, general secretary of the Springfield Y. M. C. A., gave an illuminating and practical address on personal work. In the absence of Mrs. Geo. H. McCandles, Rev. W. I. Shattuck presided at the conference on Junior work, and read a very interesting paper on the subject. An inspiring and helpful address on Missions was given by Rev. Ora S. Gray, of Brookfield, who chose for his theme, "Hopeful Aspects of the Missionary Movement." At the evening session Rev. Franklin Hamilton, of Boston, gave his address on "The Mission of Methodism." Dr. Hamilton was at his best, and his trenchant and inspiring utterances will abide with the Epworth host of the Connecticut Valley.

*Merrick.*—A revival interest obtains at this church. The month of October was set apart for special soul-saving endeavor. The pastor, Rev. E. V. Hinchliffe, made his preaching contribute to the end in view, while the week-night meetings were deeply spiritual and impressive. Six or more young people have already been converted, and others are deeply moved. The pastor has been assisted by Dr. Charles F. Rice, Rev. H. L. Wriston, Rev. William H. Dockham, and Rev. Mr. Storey, each of whom preached one sermon.

*Feeding Hills.*—Rev. D. B. Aldrich, who was recently appointed to this charge, is meeting with favor among the people, and there are many evidences of a deepening interest. The attendance at the preaching services and at the Sunday-school is greatly increased, and new scholars are joining the latter almost weekly. The Sunday evening praise services are well attended, and are live things. An effort has been made to secure a Sunday-school library, which has resulted in a collection of 30 volumes. The Epworth League will be revived and made a positive factor in church work. F. M. E.

## N. E. SOUTHERN CONFERENCE

### Providence District

*Providence, Trinity-Union.*—The pastor, Rev. J. Francis Cooper, has been abundant in labors since taking up this great work. He has made many calls and responded to many demands of various societies and organizations both within and without the church. Unfortunately he caught a very severe cold at the State Sunday-school Convention in Pawtucket, where he gave an address. The fresh air fiasco was there, as usual in such gatherings, and in response to such a demand a flood of cold air was suddenly thrown upon the congregation. The usual result followed. Several persons have been seriously sick since—among them, Mr. Cooper. He has been confined to the house and unable to attend to his pulpit duties for two Sundays. His physician has ordered quiet and rest. He will be out again probably before this is in print.

*Personal.*—The health of Rev. G. W. Anderson is about the same. Improvement is hoped for. He is in Providence.

*Brookton, Pearl Street.*—The presiding elder released Rev. A. A. Mason, the pastor, from this charge to go and take up work in his home Conference. In order to fill the vacancy, Rev. F. M. McCoy, of Drownville, was taken up and appointed by the same authority as pastor of this church.

*Drownville.*—Rev. J. W. Coughlan, of Boston University, has been appointed by Presiding Elder Coultas to fill this appointment.

*North Rehoboth.*—Rev. William Partridge, a local preacher serving this charge, has been released, and this appointment has been joined to Hebronville, with Rev. Alexander Anderson to serve both charges. The trolley now makes it

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easy and natural to unite these places, and the presiding elder is commended in the matter.

**Rockland, Central.**—This church is on the upgrade and is doing uncommonly well. The pastor, Rev. I. W. LeBaron, has taken up the suggestions made to him by the presiding elder as well as his own wise plans, and the work has not been in such good condition for years. All old bills are paid, and current expenses are met to date. The officiating of the church are in earnest, and the old indebtedness on the property will be reduced this year. Altogether there is a very hopeful outlook.

**Nantasket.**—Rev. S. W. Kemmerer, the pastor, is abundant in labors. It will be remembered that the old parsonage was destroyed by fire. Now a new parsonage is erected, and about every dollar is paid, or will be soon. The cost was \$1,600, of which \$600 came from insurance.

**Stoughton.**—This church has undergone a transformation under the direction of the pastor, Rev. Jerome Greer. His influence in certain quarters produced large results for a minimum of cost. Look at the *rees*—re-frescoed, re-painted, re-carpeted, re-upholstered is the main audience-room until it is a delight to look upon. This entire renewal is all paid for, which adds so much to the joy. With the beautiful parsonage next door to the church this makes a most desirable appointment.

**Scituate.**—Here is another beautiful audience-room, made so by a thorough re-frescoing and upholstering. A new furnace has been installed ready for service at a cost of \$140. The cost of all is about \$1,700. The total amount is paid, except a trifling balance, which will be met at once.

**Providence, Washington Park.**—The pastor, Rev. H. A. Ridgway, has reduced the great debt of this church \$5,000 by an extraordinary effort among people he knew, until it stands at \$16,000. The people have worked with zeal and unflinching interest until of late many of the leading spirits found that the strain was becoming unbearable. There are only 134 members. The Sunday-school is, according to report, very promising, the attendance lately having been over 200. It may be said that all the meetings show sustained interest. What is to be done when such a debt confronts a people? Why, naturally people say, "They had no business to incur obligations so large that there was no hope of meeting them." No one even in the church most concerned would deny that. But the problem is: "How can we save this strategic centre for Methodism?" It is admitted on all sides that no mistake was made in site or in forecast of its great future value. Other denominations are ready to seize it now. Presiding Elder Coultas has taken the matter into his hands, and has aroused a great interest among many who have not felt concerned, besides the many who have felt an interest formerly and have about lost it. If \$6,000 could be had, the pastor and people say, the matter of a \$10,000 debt would be manageable, at least so far as interest is concerned. Pursuant to that idea Presiding Elder Coultas secured a vote of the Conference Board of Church Extension urgently requesting the General Committee to make such a grant to this church. The pastor and presiding elder went

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to Philadelphia to make personal application. Also the union official board meeting held under the auspices of the City Evangelization Union endorsed the application in a very hearty vote. It ought not to be forgotten that many of these men have given again and again to this enterprise from its inception, and it is not with a desire to shift responsibility that they appeal to the Parent Board. If exception should be made in favor of Washington Park Church, there would still be \$10,000 to meet, most of which must come out of this locality.

**City Evangelization Union.**—The annual meeting was made an occasion of much interest by calling the official boards of Providence and vicinity in union meeting in Mathewson St. Church, Monday, Oct. 27. The presiding elder made special effort to get the attention of the officiating wherever in quarterly conferences it was proper, and all the pastors took hold heartily, and the result was a gathering of which Methodism may well be proud. The supper was very nice, served by the auxiliary W. H. M. S. representing all the churches. After supper the company assembled in the main auditorium and listened to the proceedings as arranged by the Union. Presiding Elder Coultas was in charge. Rev. John Oldham, of Niantic, conducted the devotions. Rev. Dr. S. M. Dick, pastor, by request represented the needs of the Italian Mission in this city. In forceful words he outlined the duty of Methodism to care for this providential work. Samuel H. Bailey, as treasurer of the Union, reported the financial condition. Need of \$550 to pay outstanding obligations and close the year free of debt was made clear by his report. After this had been presented Presiding Elder Coultas presented the needs of Washington Park Church. He did not conclude before he had made a splendid impression in favor of that imperiled church. J. E. C. Farnham therefore offered resolutions which asked the official boards convened in extraordinary session to endorse the application to be made in Philadelphia for a \$6,000 donation. This was not grudgingly given, but most earnestly. The Trinity Union Quartet gave several selections and responded to encore. Rev. E. S. Tipler, D. D., of New York, was the guest of the evening and delivered an address on "What is the Challenge of the City to Methodism?" It was a masterly presentation of his theme and showed him to be a thoroughgoing and eloquent Methodist preacher. Every one was more than repaid, they said. This annual bids fair to take the place of the quiescent "Social Union."

**Providence, Tabernacle.**—The pastor, Rev. W. A. Gardner, has been attracting attention of late in his pulpit efforts. A recent sermon on the industrial situation, which has pronounced features in his vicinity, was published in the *Providence Journal*.

**Providence, Hope St.**—Rev. R. C. Miller, the pastor, recently gave a sermon on the conversion of children which was exceptionally apt, and received sympathetic treatment in the daily papers.

**Attleboro.**—This church gave the new pastor, Rev. J. O. Randall, and his wife a hearty reception. A large congregation greeted him on Sunday, Nov. 2.

**Providence, Broadway.**—Rev. F. W. Coleman, the new pastor, was received very kindly here, and enters upon his work with his accustomed energy.

**East Greenwich.**—Rev. C. H. Taylor, the new pastor here, preached his first sermon in the evening of Nov. 2 and made an excellent impression—so reported in the papers.

**The New Appointments.**—It will be seen by the changes made necessary by the appointment of Dr. Benton as a missionary secretary that various difficult problems marched into view. The most of these were handed over to Presiding Elder Coultas. He has succeeded in doing his work with very little or no resultant friction. It is said that all the churches graciously released their pastors when asked to do so, and in every case they made selection of a successor to their pastor unanimously. It would seem from reports that have come to this scribe that everybody is satisfied. Now if this is true, why is there not a suggestion of a diocesan episcopacy wrapped up in this way of making appointments?

**Centres of Power.**—A new thing has been introduced by the head of this district which seems worth passing along. It may be that the same thing has been done accidentally before, but not according to plan. The plan is this: Selecting some populous centre where many of our churches can be easily reached, the presid-

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ing elder arranges his appointments so as to be in that centre for several days. He holds the quarterly conferences, visits the prayer-meetings, and then visits every day the official men in their places of business. Also large meetings are planned for, at which several speakers may be heard, and allowing the elder to put before the assemblies his plans for advancing Methodism. Such a meeting was held in Newport recently under the auspices of the Social Union, and the elder gave an address on "The New Methodism." He preached in First Church in the morning and in Thames St. Church in the evening. During his stay he held all the quarterly conferences and visited all the official men within reach, and it happened that Newport was aware that something was going on. Presiding Elder Coultas will next visit Brockton in the same way.

**Arnold's Mills.**—The pastor here, Rev. J. G. Gammons, is enjoying a sixth year with this people, and unlike some others he has been given a very remarkable invitation to stay "as long as he likes." This, however, has acted as a spur, and he is preaching better sermons than ever. The improvements made during his pastorate have been many, and among them have been additions to the parsonage which have materially conduced to comfort. A new piazza arranged to cover the well of deliciously cool spring water, brings that comfort to the very doors. An addition also affords opportunity for fuel, especially wood to be housed and accessible to the inmates of the parsonage. Mrs. Gammons has endeared herself very much to this people, and much of Dr. Gammons' success can be attributed to her work.

**Central Falls.**—Rev. J. H. Buckley, the pastor, has entered into the life of the city as well as church and is making a strong impression. He is a man of conviction, and has happened here at an opportune time. The condition of municipal affairs has aroused all the pastors and churches. Mr. Buckley is a conservative and judicious leader. One of the candidates for mayor is from his congregation, and had the honor to be nominated by both Republicans and Democrats. Mr. Humes is for a clean moral administration.

**Providence District Ministerial Association** met in Wickford, Oct. 13 and 14. It was one of the pleasantest meetings ever held. The program passed off as arranged and every part was well sustained. The discussions on revivals and a call to the ministry were of very great benefit. The pastor of the church, Rev. S. M. Beale, was very successful in enlisting the church in the matter of entertainment, which could not have been excelled. Prof. C. W. Rishell's Round Table Conference was extremely enjoyed.

KARL.

#### New Bedford District

**Cottage City.**—The Epworth League held a successful social—the first of a series planned for the season—at one of the homes in the parish a short time since. A part of the evening was devoted to business, the annual election of officers being the chief item. A highly interesting program was carried out. It is purposed to make these socials an important feature of the winter's work.

**Plymouth.**—The active season of the Epworth League in this church was opened by an annual banquet on Wednesday evening, Oct. 15. Seventy-five members and friends were at the tables. The supper-room and tables were richly decorated, and the menu cards were ornamented with hand-painted floral designs. The pastor, Rev. J. A. L. Rich, D. D., as toastmaster, conducted a literary program of much merit.

**Wellfleet.**—The pastor, Rev. J. A. Wood, returning from the State Sunday-school Convention at Springfield, gave an interesting report of the convention to his congregation on the following Sunday. Revival meetings are in progress, the pastor being assisted by Evangelists

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It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only **twelve cents a week**. It does not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaint, then write to **Mrs. M. Summers, Notre Dame, Ind.**, for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

**Mothers and Daughters** will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

**Wherever you live** I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

**MRS. M. SUMMERS, BOX 193, NOTRE DAME, IND., U. S. A.**

**M. B. Smith, of Ansonia, Conn.** Mr. Lorenzo Dow Baker, who has recently been elected a trustee of Boston University, is a member of this church.

**Provincetown, Centre Church.**—The Woman's Foreign Missionary Society and King's Daughters' Circle connected with this church have held their annual meetings, elected officers, and planned their winter's work.

**Acushnet.**—This church, the little mother of the Methodism of the region roundabout, is having a prosperous time under the leadership of the pastor, Rev. John Wesley Annas. On Sunday, Oct. 5, 10 persons were received into the church—8 from probation and 2 by certificate. At the sacramental service held on the date mentioned, Rev. G. H. Bates, of New Bedford, preached and administered the sacrament of the Lord's Supper.

**Little Compton.**—The pastor, Rev. E. F. Clark, is making his annual sojourn in the Maine woods. He is expected soon to return, bringing material for a "venison supper," for which preparations are now in progress. This church boasts of a recording steward of mature years, a man who has attained fourscore and more, Mr. Ephraim B. Sisson. So prompt, energetic and efficient is he in administering as to have won special commendation in the recent session of the quarterly conference. Mrs. Eva C. Friele, superintendent of the Fall River Deaconess Home, spent a Sunday here a few weeks ago, and addressed the morning congregation on the deaconess work.

**Fall River, Quarry St.**—Extensive improvements have been made in the church edifice. Upon the rear of the main building an addition, 40 by 50 feet in size, has been erected, affording new quarters for the large Sunday-school, which was sadly crowded until thus relieved. The new room is well arranged for the work to be done in it, and has sittings for 370 persons. The original Sunday-school room is rearranged in such a way that a part of its space is given to the ladies' parlor and the kitchen, thus considerably enlarging them and increasing their conveniences, while the larger part of it has been made into two rooms suitable for prayer and class-meetings or for departments or sections of the Sunday-schools. These two rooms are separated from each other by a most unique arrangement of sliding doors, and each of the five rooms which now occupy the lower floor of

the church can be used separately; while all may be thrown into one auditorium capable of seating more than 700 people within sight and hearing from the platform. The total cost of these improvements, together with that of others in the church and parsonage which were reported some time since, is \$3,750. Of this sum nearly \$1,500 has been raised and paid. The plans for this work were begun and a considerable part of the money was secured during the pastorate of Rev. E. F. Studley. This work has been carried forward under the personal supervision of the present pastor, Rev. E. J. Ayron, who has also done much of it with his own hands, while the trustees have co-operated most efficiently.

Sunday, Oct. 24, was reopening day. The pastor preached at the morning service. The dedication of the new Sunday-school room took place in the afternoon. The sermon, a most appropriate one, was preached by Rev. M. S. Kaufman, D. D., pastor of St. Paul's Church, and this was followed by brief addresses by Presiding Elder Ward and Rev. H. A. Ridgway, a former pastor. The service was participated in by pastors of other local churches, Congregationalist and Baptist as well as Methodist, and the choir rendered appropriate music. The day closed with an evening service at which the presiding elder preached.

**Fall River, Summerfield.**—Plans have been made and ground broken for an important addition to this church, designed to provide the room which is much needed for the purposes of the Sunday-school, the Boys' Brigade, the Men's Associates, and some other departments of church work. It is estimated that the cost will be about \$2,000, of which \$800 is now in hand. The responsibility of the undertaking is assumed by the Men's Associates, and, under the general direction of the pastor, Rev. O. E. Johnson, the plans will be executed by the consent of the quarterly conference, but without laying any obligation upon the trustees of the church.

**Fall River, First Church.**—A severe trial of patience has been laid upon this church. Early in August the pastor was given leave of absence for a vacation of four weeks. When he returned he was under appointment to take charge of New Bedford District. Not until the last week in October was his successor appointed. So for three months the pastorate was practically vacant. But "all things come round to him who will but wait." The vacancy has been filled by the appointment of Rev. Thomas Tyrie, who comes from Attleboro after a very successful pastorate there, and whose assignment to First Church is eminently satisfactory.

**Bourne.**—The pastor, Rev. S. F. Johnson, has recently returned from a vacation trip of a month to the home of his father in Ohio. The date of the third quarterly conference occurred soon after he came back, and was taken advantage of to signalize his return by a public welcome, and also to give a reception to the new presiding elder. The occasion, which included

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For colds, coughs, bronchitis. We have been saying this for 60 years. J. C. Ayer & Co., Lowell, Mass.

a supper served by the ladies of the church, was planned and carried out by the very efficient recording steward, Mr. E. G. Perry. At the recent meeting of the Barnstable County G. A. R., an address was given by the pastor of this church and one by the pastor at Sagamore, Rev. James Biram.

**Cotuit.**—This church has been called upon to part with its popular and highly successful pastor, Rev. C. H. Taylor, under whose careful leadership the church was organized and its beautiful house of worship erected. The severe climate of Cape Cod so affected his throat as to make it necessary for him to relinquish this charge, and his removal was made a part of the readjustment of pastoral charges which followed the election of Dr. S. O. Benton, former presiding elder, to the missionary secretaryship. He takes charge of the church at East Greenwich, and is succeeded by Rev. G. G. Scrivener, who for the second time takes the place vacated by him.

**New Bedford, Howard Church.**—The sacrifice which the district was called upon to make in giving its presiding elder to the larger work of Methodism occasioned a special requisition upon this church. Its pastor, Rev. G. G. Scrivener, whose efficiency has been so great as to make his removal an act to be greatly regretted, has been taken for the work at Cotuit. His people, while sorry to lose him, cheerfully bade him Godspeed, and loyally welcome and co-operate with his successor, Rev. C. E. De La Mater.

**South Yarmouth.**—Sunday-school Rally Day was a marked success. A large audience, an excellent literary and musical program, a good collection for the Sunday School Union, and unique decorations, were the notable features. Mr. Marshall F. Lewis, a former superintendent, gave a timely address and an interesting historical sketch of the school, covering the period of nearly half a century since its organization in February, 1853, was read.

**West Dennis.**—The pastor, Rev. C. W. Ruoff, who has been seriously ill for several weeks, is reported improving so as to be able partly to resume his work. Some assistance in pulpit work has been given him by neighboring pastors. Revival meetings are now being held. Assistance is being given by Rev. James Tregaskis, Conference evangelist.

**Sandwich.**—Cottage-meetings are being held in outlying parts of the parish with very much of promise. The Epworth League maintains a religious service at stated intervals at the almshouse. It has recently sent a barrel of supplies to Mallaleu Seminary. The Sunday-school at Forestdale, which has been discontinued for some time, has been resumed and is doing well. The pastor, Rev. W. D. Wilkinson, was taken suddenly ill while engaged in public service in the church in the evening of Sunday, Oct. 26. A few days of rest put him on his feet again, and he will probably be in as good health as usual in a short time. A successful harvest supper was given by the Epworth League, Oct. 30.

**Eastham and Orleans.**—The parsonage has received a much-needed coat of paint, greatly to the betterment of its appearance. Still further improvements are hoped for. The pastor, Rev. E. E. Phillips, is finding much to encour-

age him in his effort to carry forward the spiritual interests of the charge.

**Provincetown.**—The first visit of Rev. W. I. Ward as presiding elder to his old Provincetown home was an occasion of deep interest. On Saturday evening, Nov. 1, he held the third quarterly conference at Centenary Church. Rev. L. H. Massey, the pastor, reported a long list of probationers, the result of the revival services held last spring. Under the efficient leadership of the pastor, the church is growing in spirituality. On Sunday morning the presiding elder preached a helpful sermon to the Centenary congregation.

In the evening, at Centre Church, Mr. Ward delivered a powerful address on the Cleveland Convention. This address, which in its conception was broadly comprehensive, in its arrangement logical, and in its delivery eloquent, made a profound impression upon the congregation which crowded the large vestry, and should be heard in every church on the district. Indeed, it is worthy of a wider hearing.

On Monday evening, Nov. 3, the third quarterly conference of Centre Church was held at the parsonage. At the close of this conference the presiding elder was conducted to the church. The ladies had transformed the spacious audience-room into a place of beauty with cut flowers, potted plants and rugs. The literary and musical program, arranged by the King's Daughters, was in excellent taste. Rev. L. H. Massey presented the greetings of Centenary Church, Mrs. Brightman spoke the welcome of the women of Centre Church and parish, and Rev. George E. Brightman voiced the kindly feelings of the church and community. Mr. Ward responded appropriately. Miss Annabelle McQuarrie and Miss Hattie Burkett rendered piano solos; Mr. Gideon Bonley gave two readings; a trio, composed of Mrs. Emily Smith, Mrs. Cora G. W. Fuller, and E. Olin Snow, sang and Miss Mabel Smith rendered a vocal solo. The Ladies' Aid Society furnished abundant refreshments. Mr. Ward has an undoubted place in the affections of the people of Provincetown. G. E. B.

#### SEMI-CENTENNIAL AT ST. PAUL'S CHURCH, FALL RIVER

The fiftieth anniversary of the dedication of St. Paul's Methodist Episcopal Church, Fall River, was most successfully celebrated on Sunday, Nov. 9. Rev. Geo. Edward Reed, D. D., president of Dickinson College, Carlisle, Pa., preached the anniversary sermon at 10:30 A. M., from Romans 1:1: "An Interview with St. Paul." In the form of a colloquy between the Apostle and imaginary visitors to his Mamertine prison, this illustrious prisoner was led to tell his own life-story and to present the vital truths of Christ's Gospel. The sermon was formed almost wholly of Scripture language, effectively arranged. It made a powerful impression, and was richly enjoyed.

At 3 P. M., a historical sketch, admirably written by Mr. Iram N. Smith, was read. Also greetings were uttered by former pastors—Rev. M. J. Talbot, D. D., who served this church in 1855-'56; Rev. Dr. Reed, in 1872-'74; and Rev. Dr. E. M. Taylor, in 1882-'84. Letters were read from Dr. C. W. Gallagher, Dr. Emory J. Haynes, Rev. A. J. Coultas, and a telegram from Rev. J. H. MacDonald. The first three mentioned above also addressed the Sunday-school.

A fitting climax of the day was reached at the evening service, when a full house aroused the speaker to his highest and best deliverance. It was Dr. E. M. Taylor, our own missionary field secretary, who delivered a magnificent address upon the obligation of all Christians to enter the doors God has opened world-wide and give Christ to all mankind. Dr. Taylor once more vindicated the wisdom of those who laid upon him the burden of his present position.

Two hymns appropriate to the occasion, "Retrospect," and "St. Paul—Loyalty," were written by the pastor. The decorations of colored electric lights, evergreen boughs, palms and cut flowers produced a very pleasing effect. Excellent music was rendered by a double quartet.

But that which gave special and added charm to the splendid celebration was the announcement that the church debt of \$6,000 had been

paid. Thanksgiving, Christmas and New Year's Turkey Dinners often cause pain. See Dr. Cragin's Ad. on page 1470.

covered within the last thirty days with reliable subscriptions. This caused great rejoicing. The greatest credit is due to the pastor, Rev. Matthias S. Kaufman, D. D., for skillfully planning and energetically carrying forward this work, and for inspiring the people with a spirit of hearty co-operation. The entire day was full of joyous enthusiasm and exceedingly encouraging to Dr. Kaufman and his people.

#### An English Author Writes:

"No shade, no shine, no fruit, no flowers, no leaves—November!" Many Americans would add, no freedom from catarrh, which is so aggravated during this month that it becomes constantly troublesome. There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula, completely cures catarrh, and taken in time prevents consumption. We cannot see how any sufferer can put off taking this medicine, in view of the widely published record of its radical and permanent cures. It is undoubtedly America's Greatest Medicine for America's Greatest Disease—Catarrh.

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An immense assortment of Figured California Blankets for Bath Robes, Wrappers, etc. Why pay \$10 or \$20 for Bath Robes when you can purchase the blankets of us for about 1/4 of the price you pay for made-up goods?

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Fancy Figured California Blankets, all choice designs and colorings. Worth \$3.50, for this sale at

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There is scarcely any condition of ill-health that is not benefited by the occasional use of a R-I-P-A-N-S Tablet. For sale by Druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle 60 cents, contains a supply for a year.

#### Ask and Receive

The readers of ZION'S HERALD are entitled to a free sample bottle of Liquid Veneer, which they can secure promptly by sending their names to the manufacturers and mentioning this paper.

Liquid Veneer is a recent discovery that makes old things new, such as furniture, pianos, and all kinds of woodwork. It will renovate the house from top to bottom, making everything glisten with a brilliant appearance of newness that is wonderful. It is easily applied with a soft cloth, producing instant results that are lasting. The manufacturers desire to introduce it in every good home and adopt this method of doing so. They accept no money or stamps, but send the sample absolutely free and postpaid. Address, Buffalo Specialty Mfg. Co., Buffalo, N. Y.

## CHURCH REGISTER

**NOTICE.**—The Parent Board of Church Extension is very desirous of receiving all monies pledged to that Society at the last session of the East Maine Conference at Caribou, at once if possible.

**W. F. M. S.**—The next quarterly meeting of the Cambridge District W. F. M. S. will be held at Woburn, Thursday, Nov. 20. Sessions at 10 a. m. and 2 p. m. Rev. A. P. Sharp will speak on "The Open Door of Opportunity." Address by Mrs. Mary A. Danforth at the afternoon session. Basket lunch.

ABBIE H. STARR, Sec.

## For Over Sixty Years

**MRS. WINSLOW'S SOOTHING SYRUP** has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

**NEW ENGLAND CONFERENCE EXAMINATIONS.**—The fall examinations announced in the Conference Minutes will be held at Boston, Worcester, and Springfield, Tuesday, Nov. 18, at 9.30 a. m. The examination at Boston will be held in the Committee Room, Wesleyan Building, and will be under the direction of George S. Butters; at Worcester, in Trinity Church, under the direction of George W. King; at Springfield, in Wesley Church, under the direction of Charles F. Rice.

GEO. S. BUTTERS, Registrar.

**ALPHA CHAPTER.**—The Alpha Chapter of the School of Theology, Boston University, will hold its monthly reunion at the Crawford House, Boston (large dining-room on second floor), on Monday, Nov. 17, at 12.30 p. m. Dinner will be served on the European plan, and a paper will be presented by Rev. Thomas E. Chandler, '04, entitled "The Relation of the Christian Ministry to Sociology." Alumni will please report promptly at the hour specified, as a large attendance is anticipated.

A. M. OSGOOD, Sec.

## Working Too Hard—

## Weak, Nervous and Restless?

**Horsford's Acid Phosphate** restores strength, quiets the nerves, induces restful sleep. A most reliable constitutional tonic.

**MISS DANFORTH'S APPOINTMENTS.**—Nov. 9, East Weymouth, morning, Brockton, evening; 10, Campello; 11, Taunton District, County St. Church, New Bedford, afternoon; 12, Boston District Bethany Church, Roslindale, afternoon; 14, Malden District, Everett, afternoon; 16, Temple St., Boston, morning; Nashua, evening; 18, Clinton Union Missionary meeting; 20, Cambridge District, Woburn, afternoon; 23, Waltham, First Church, morning, Lynn, South St., evening.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

**METHODIST SOCIAL UNION — LADIES' NIGHT.**—The next meeting will be held Monday evening, Nov. 17, at the American House. It will be Ladies' Night, and Rev. Wallace MacMullen, D. D., of New York city, will speak on "Methodism and Modern Thought." Hon. John L. Bates, Governor-elect of Massachusetts, will also be present and will speak. A reception will be held from 5 to 6, when members and friends may meet the guests. Dinner at 6. Tickets are on sale at the Book Room. Price, \$1.50. All seats reserved. C. H. J. KIMBALL, Sec.

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I have made \$500 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I shall devote all my future time to the business, and expect to clear \$4,000 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo. Mrs. W. B.

**MINISTERS' WIVES' ASSOCIATION.**—The November meeting of the Lynn District Ministers' Wives' Association will be held at the home of Mrs. F. K. Stratton, 41 West Chestnut St., Wakefield, Tuesday, Nov. 18, at 2.30 o'clock. The second house from the railroad station. Those going by electric will leave the cars corner of Murray and Chestnut Sts. It is hoped there will be a full attendance.

ANNA M. WOODS, Rec. Sec.

## CONGRESS OF EPWORTH LEAGUE WORKERS

AND

## MISSIONARY RALLY

People's Temple, Boston, Mass., Nov. 19-20

## Program

Wednesday, 2 P. M., Rev. Geo. F. Durgin, of Roslindale, president Boston District Epworth League, presiding. Devotional service, led by Bishop W. F. Mallalien, resident Bishop. Music. Addresses of Welcome: Rev. W. T. Perrin, Ph. D., presiding elder of Boston District; Rev. J. H. Mansfield, D. D., presiding elder of Cambridge District; Rev. E. R. Thorndike, D. D., presiding elder of Lynn District. Response, Rev. J. O. Randall, of Attleboro, second vice-president of First General Conference District Epworth League. Address: "Our Glorious Educational Opportunity," Dean Buell, of Boston University School of Theology. 4 o'clock, Lecture on "China," by Bishop David H. Moore, of China. 5, meeting of cabinet of First General Conference District Epworth League; transaction of official business. 5.30 Social Hour; Supper.

Wednesday evening, 7 o'clock, Rev. Franklin Hamilton, president First General Conference District Epworth League, presiding. Music, Haydn Ladies' Quartet, Boston. Address: Rev. Charles S. Cummings, of Auburn, Me., sheriff-elect of Androscoggin Co., Maine. Music, Mrs. Geo. E. Atwood, of Boston. Address: Hon. Samuel McCall, member of Congress, 8th Massachusetts District. Music, Alexander Heath, of Somerville. Address: "The Philippines as Viewed from the Pacific Coast," Bishop John W. Hamilton, of San Francisco, Cal.

Thursday, 9 A. M., meeting of cabinet of First General Conference District Epworth League; transaction of official business. 10, Missionary Congress, Rev. E. M. Taylor, D. D., missionary field secretary for New England, presiding. Address: "The Student Volunteer," S. Earl Taylor. Address: "The Bible at the Heart of Christian Missions," Rev. W. I. Haven, D. D., of New York, secretary American Bible Society. Address: "The Need of Missionary Education in the Home Church," Rev. George B. Smyth, D. D., missionary field secretary for the Pacific Slope.

Thursday, 2 P. M., Rev. Franklin Hamilton presiding. Departmental Work—"Christian Work," Rev. J. M. Frost, St. Johnsbury, Vt., first vice-president First General Conference District Epworth League; "Mercy and Help," Rev. J. O. Randall, Attleboro, second vice-president First General Conference District Epworth League; "Literary," Miss Elizabeth C. Northup, Waltham, third vice-president First General Conference District Epworth League; "Social," Miss S. Gertrude Mayo, Lynn, fourth vice-president First General Conference District Epworth League. Open Arena—discussion from the floor. Music. 3 o'clock, Epworth League Forward Movements—"Christian Stewardship," E. M. Wheeler, Providence, R. I., treasurer First General Conference District Epworth League; "Bible Study," Rev. H. D. Deetz, Haverhill; "Mission Study," S. Earl Taylor; "Morning Watch," Leon Dorr, Woburn, secretary First General Conference District Epworth League. Open Discussion from the floor. Music. 4 o'clock, Lecture on "Mexico," Bishop John W. Hamilton, of California. 5, Social Hour; Supper.

Thursday evening, 7 o'clock: Grand Missionary Rally, Rev. E. M. Taylor, D. D., presiding. Music, Adams Chorus of People's Temple, Orient Male Quartet. "A Word a out the Boston Student Volunteer League," W. B. Oliver, Bible secretary of Boston Y. M. C. A. Address: Bishop J. C. Hartzell, of Africa. Music, Prof. S. J. McWaters, of Boston University School of Theology. Address: Bishop David H. Moore, of China. Benediction.

## PLAN OF EPISCOPAL VISITATION FOR 1903

Part I—January-June, 1903

CONFERENCES IN THE UNITED STATES

N. B.—The eleven Conferences first named below belong to the Plan of 1902, but are held after the Bishops' conference in November, 1902.

(CHRONOLOGICAL)

Conference	Place	Time	Bishop
Cent. Alabama	Tuscaloosa, Ala.,	Nov. 27	Andrews
South Carolina	Orangeburg, S. C.,	" 27	Foss
Texas	Paris, Tex.,	" 27	Mallalien
Alabama	Cordova, Ala.,	Dec. 4	Andrews
Savannah	Augusta, Ga.,	" 4	Foss
Austin	Dallas, Tex.,	" 4	Mallalien
Mobile	Lafayette, Ala.,	" 11	Andrews
Atlanta	Griffin, Ga.,	" 11	Foss
South'n German	Lexington, Tex.,	" 11	Mallalien
Georgia	Mt. Zion, Ga.,	" 18	Foss
West Texas	Luling, Tex.,	" 18	Mallalien

Arkansas	Harrison, Ark.,	Jan. 15	Walden
Up. Mississippi	Winona, Miss.,	" 15	Mallalien
St. John's River	DeLand, Fla.,	" 15	Goodsell
Little Rock	Clow, Ark.,	" 22	Walden
Mississippi	Crystal Spr'gs, Miss.,	" 22	Mallalien
Florida	Cedar Keys, Fla.,	" 22	Goodsell
Louisiana	Natchitoches, La.,	" 23	Mallalien
Gulf Mis. Conf.	Port Arthur, Tex.,	Feb. 5	Mallalien
Cent. Missouri	Sedalia, Mo.,	Mar. 11	Hamilton
Kansas	Holton, Kan.,	" 12	Foss
Lexington	Chicago, Ill.,	" 18	Merrill
Philadelphia	Philadelphia, Pa.,	" 18	Mallalien
New Jersey	Asbury Park, N. J.,	" 18	Fowler
Wilmington	Easton, Md.,	" 18	Cranston
Missouri	Chillicothe, Mo.,	" 18	Hamilton
South Kansas	Fort Scott, Kan.,	" 19	Foss
Cent. Pennsylv.	Altoona, Pa.,	" 25	Merrill
Virginia	Eagle Rock, Va.,	" 25	Warren
Delaware	Pocomoke City, Md.,	" 25	Fowler
St. Louis	Marshall, Mo.,	" 25	Hamilton
St'west Kans.	Sterling, Kan.,	" 26	Foss
Newark		Apr. 1	Warren
N. E. Southern	Brockton, Mass.,	" 1	Fowler
Baltimore	Baltimore, Md.,	" 1	FitzGerald
New York East		" 1	Goodell
New York		" 1	McCabe
Northwest Kan.	Stockton, Kan.,	" 2	Foss
Oskaneb	Guthrie, Okla.,	" 2	Hamilton
New England	Brookline, Mass.,	" 8	Andrews
North Indiana	Noblesville, Ind.,	" 8	Walden
Vermont	Northfield, Vt.,	" 9	Warren
Washington	Taunton, Va.,	" 9	FitzGerald
Troy		" 9	McCabe
Maine	Bridgton, Me.,	" 15	Andrews
New Hampshire	Woodsville, N. H.,	" 15	Warren
East German	Philadelphia, Pa.,	" 16	Fowler
Wyoming	Binghamton, N. Y.,	" 16	FitzGerald
N'th's New York	Carthage, N. Y.,	" 22	Merrill
East Maine	Newport, Me.,	" 22	Andrews
Eastern Swedish	Providence, R. I.,	" 23	FitzGerald
Porto Rico	San Juan,		

## FOREIGN CONFERENCES

Bombay	Bombay,	Dec. 3,	Warne
South India	Kolar,	" 18	Thoburn
North India	Lucknow,	Jan. 2	Thoburn
West China Mis.	Chentu,	" 7	Moore
Northwest India	Muttra,	" 14	Thoburn
Mexico	Pachuca,	" 15	Cranston
Bengal	Calcutta,	" 21	Warne
Burma Mis. Con.	Rangoon,	" 28	Thoburn
Liberia	Cape Palmas,	" 28	Hartzell
Malaysia	Singapore,	Feb. 10	Warne
W.S.A. Mis. Con.	Concepcion,	" 18	Joyce
Cent. China Mis.	Nankin,	Mar. 4	Moore
South America	Rosario,	" 18	Joyce
Japan	Nagoya,	Apr. 1	Moore
S. Jap. Mis. Conf.	Nagasaki,	" 17	Moore
Bulg. Mis. Con.	Loftcha,	" 22	Vincent
Korea, Mis.	Seoul,	May 1	Moore
Italy		" 14	Vincent
Switzerland	Neuchatel,	June 3	Vincent
North China	Peking,	" 3	Moore
South Germany	Pforzheim,	" 10	Vincent
North Germany	Zwickau,	" 17	Vincent
Deum'k Mis. Con.	N. Bornholm,	July 29	Vincent
E.C.Af. Mis. Con.	Umtali,	" 30	Walden (Hartzell)
Fin. & St. P'b'g			
Mis.	Tammerfors,	Aug. 6	Vincent
Sweden	Helsingborg,	" 12	Vincent
Norway	Horten,	" 19	Vincent
Hing'a Mis. Con.	Hinghua,	Nov. 5	Moore
Foochow	Foochow,	" 14	Moore
W.C.Af. Mis. Con.	Quessua,	Dec. 16	Walden (Hartzell)

By order and in behalf of Board of Bishops,  
J. N. FITZGERALD, Sec.

Wilmington, Del., Nov. 4, 1902.

## OBITUARIES

I cannot say, and I will not say  
That he is dead. He is just away.

Think of him passing on, as dear  
In the love of There as the love of Here;  
Think of him still as the same. I say:  
He is not dead — he is just away!

— James Whitcomb Riley.

**Tibbetts.** — Eben M. Tibbetts, a man of splendid Christian character and a long-time leader of men, passed peacefully to the larger life from his home on Maple Avenue, Dexter, Me., Monday evening, July 28, 1902. He was born in Dexter, Me., May 21, 1834.

At the early age of two years he was left an orphan. He received his education in the common schools and academies of this section. He was, in the uncorrupted sense of the word, a self-made man, and he forged rapidly to a place of influence and service. He first began business in the employ of the Eastern Express Co., and remained with this company ten years, when, receiving the appointment of postal clerk from the United States Government, he resigned to enter upon his new duties, and was placed in the service with Bangor and Boston as the eastern and western points. After five years with the Government he resigned in order to establish the furniture and undertaking business in his native town. He conducted the leading business on these lines in Dexter until 1891, when he sold out to C. H. Wymen. He then opened a music store, which business he conducted until failing health compelled him to rest (in 1901). He was highly honored by his townsmen. For years he was selectman, serving seven years as first upon the board. He was president of Dexter's Savings Bank, and judge of the municipal court. All these positions and others of like importance he filled with fidelity and honor to himself and the town.

Mr. Tibbetts was everything to his church. He was converted and joined the church in 1858 under the labors of Bishop Warren, who was at that time pastor of the North Russell Street Methodist Episcopal Church, Boston. He affiliated immediately upon his location in Dexter with the church of his choice and filled at different times with eminent success the positions of Sunday-school superintendent, class-leader, recording steward, and president of the board of trustees; and when the fine edifice on Main Street was erected in 1899 and 1900 he was treasurer of the building fund. Mr. Tibbetts loved his church as he loved his home. He was constant in attendance upon the social means of grace, and it was his delight to recall that he celebrated his fiftieth birthday in the class-meeting. He was treasurer for sixteen years, and president for eight years, of the Piscataquis Valley Camp-meeting Association. He was twice elected by his brother laymen delegate to the General Conference.

In his home Mr. Tibbetts was an example of gentleness and strength. No man could be more loving, kind and true in home relationships. In his town he was the Good Samaritan, and many a needy one remembers his kindness with tears of gratitude. A splendid specimen of Christian character has left the busy scenes of the earthly life, but his influence remains to stimulate and bless us who remain a little longer on the earthly side.

Mr. Tibbetts married Miss Elizabeth A. Keene, June 20, 1858. Three children were born to them. Little Helen died when three years old. J. Fred, of Duluth, Minn., died a few weeks later than his father, thus leaving a double affliction upon the mother and wife, and

the one son, Harry E., of Dexter, who mourns, but not as those without a Comforter.

The funeral services were held Thursday afternoon, July 31, 1902, under the direction of the pastor, Rev. Horace B. Haskell, assisted by Presiding Elder Dow and Revs. E. H. Boynton, J. F. Haley and H. W. Norton. All places of business were closed and representatives from the banks and fellowships and church conducted the body to burial. B.

**Smith.** — George W. Smith was born in Sandwich, N. H., July 9, 1826, and died in Laconia, N. H., May 27, 1902.

Nov. 21, 1853, he married Miss Mary A. Clifford, of Gifford, N. H. In 1854 the young farmer and wife established a Christian home. There in Sandwich he lived respected and loved by all who knew him. His Christian character was marked. He was very strict in his observance of the Sabbath, and grieved because of its desecration. In his official capacity of trustee and steward he rendered faithful service. He gladly contributed for the maintenance of the church, and was liberal toward the benevolences of the same. The family altar was never forgotten. He quietly witnessed for Christ in the public congregation. This genial, sweet-spirited servant of God loved his home, humanity and nature, and also ZION'S HERALD, the Bible, and his church. For the last nine years he lived in Laconia, working on his farm, as he was able, and growing old cheerfully and maturing for heaven.

But in 1891 the great sorrow of his life came in the death of the beloved daughter, Carrie. This bereavement wrought its good in the hearts of parents, and then the time came when, after an acute illness of less than three days, the father was invited by his God to meet the beloved daughter and a son of tender years in Paradise.

His widow and two sons, Samuel and Freeman Smith, still wait "on this side."

C. D. HILLS.

**Ladd.** — Benjamin Ladd was born in Belmont, Me., Nov. 29, 1814, and died at Searsmont, Me., Sept. 25, 1902.

Mr. Ladd lived in Searsmont the greater part of his life, where he joined the Methodist Episcopal Church in 1843, of which he continued a faithful member until his death—a period of nearly sixty years. He held the offices of steward and trustee for many years. Mr. Ladd was preceded to the better life some years ago by his wife, and made his home with his daughter, Mrs. S. Hupt, of Searsmont. He was a regular attendant at church on Sabbath mornings unless prevented by storm or sickness, but by reason of his advanced years and living at a distance of three miles from the church, he was unable to attend the evening services. He worshiped in the sanctuary only two Sabbaths previous to his death.

Mr. Ladd died trusting in the Lord, who had blessed him for so many years. He passed away easily and in peace. He leaves behind him, to mourn their loss, four daughters—Mary E. (Mrs. Packard), Annette (Mrs. Hunt), Nancy (Mrs. Fowles), all of Searsmont, and each a member of the Methodist Episcopal Church, and Lizzie (Mrs. Sturtevant), of Lowell, Mass.—and three sons: Henry, of Lynn, Mass., Charles F., of Dakota, and George B., of Idaho.

Funeral services were held at his home on Saturday, Sept. 27, his pastor officiating, after which the interment took place at the cemetery at North Searsmont. "Servant of God, well done!" W. B.

**Billings.** — Climenta C. Billings was born in Leyden, Mass., Aug. 28, 1820, and fell on sleep in West Roxbury, Mass., Sept. 7, 1902.

She was the daughter of Solomon and Mary Ames, who were members of the old Leyden Church, and like their immediate progenitors were of good wholesome New England and Methodist stock.

Oct. 28, 1843, she married Sherman Billings, with whom she began married life in Guilford, Vt. Three daughters were born to them in that place: Ida Victoria, wife of Julien C. Haynes, of West Roxbury, Mass.; Mary, wife of Charles Dunklee, of Greenfield; Martha S., wife of the late Frank Avery, of Providence, all of whom survive. Removing from the old homestead to West Roxbury in 1888, they took up their residence with their daughter, Mrs. Haynes. Mr. Billings passed away in 1890.

To this noble woman was given the mis-

sion of a consecrated motherhood, and to beautifully adorn a quiet life. Her activities also extended to the church of Jesus Christ, in which she found an unceasing spring of re-

## A TEST EXPERIMENT

## Peculiar Power Possessed by a New Medicine

Of new discoveries there is no end; but one of the most recent, most remarkable, and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but a scientific combination of wholesome, perfectly harmless vegetable essences, fruit salts, pure pepsin and bismuth.



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Mrs. SARAH A. SKEELS,

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THIS AD APPEARS EVERY OTHER WEEK.

freshment and delight. She transferred her membership to the local church in West Roxbury in October, 1892, and to the day of her death she was a very ardent supporter. The church and its activities were the centre of her life. She was a most reverent and devout worshiper and an unusually appreciative listener. The Gospel was always broken bread to her own soul.

Her personal qualities were attractive. Her very looks were venerable. Her face was struck with a splendor from within. Her faith was profound, her optimism contagious, her interest in good living unmistakable. Her friendships endured. Her religious life was as sweet and simple as that of a child, and as deep as that of a seer. She felt more than many a wife man ever dreamed. She loved into the very heart of Jesus Christ. She seemed like an angel who had pitched tent on the rugged hillside of earth to teach others the joy of walking with God in white.

Death to her was only a shadow. It was like the swift sweep of a bird under the dark cloud to burst at once into the full sunshine beyond. Into the arms of this dying Anna God put the Christ-child, and she departed in great peace. Such lives cannot die. They live above, they live below. For such be praises evermore!

ALBERT L. SQUIER.

**Cammett.** — Mrs. Emeline Robbins Cammett was born April 16, 1841, and died at her home in Osterville, Mass., Sept. 7, 1902, after a lingering illness. She was the daughter of Joseph and Persis Wallis Robbins, one of fourteen children, five of whom are living.

Mrs. Cammett was one of the reliable members of the Methodist Episcopal Church at Osterville. She united in 1865, and until her malady became so severe that it was impossible for her to attend, was one of the most faithful, always present, a constant witness for Jesus, ever to be depended upon to perform the many little tasks about the church which others left undone. She was universally loved because of her sweet spirit of service, and at the time of her death the grief of some of those whom she had befriended seemed almost as deep as that of the ones who missed her most. She lived a noble life. Her Christlike spirit softened the hardest conditions. Throughout her long sickness she was never heard to utter one word of complaint, but was ever anxious to show her gratitude for the smallest favor.

The funeral services were held in the church in which she had worshiped so long. The singing was impressive. The floral tributes were many and beautiful; but the services were particularly marked by the grief manifested by those who had labored with her so many years, and who knew best how hard it would be to fill her place.

Her husband, John Henry Cammett, and three children — Henry Robinson Cammett, Minnie Cammett, and Mrs. Bessie Cammett Leonard — survive her. She left the impress of her character upon them, and her influence in their lives will never die.

C. H. P.

**Lucas.** — Mrs. Ida W. Lucas, wife of Charles H. Lucas, and daughter of the late Augustus F. Wormwood, was born in Kennebunk, Me., Feb. 4, 1856, and died at her residence on Grove St., Kennebunk, Aug. 22, 1902, aged 46 years and 6 months.

The removal of this beloved sister from the active scenes of this life has been a distinct and unusually severe loss to her family, to her church, and to the community. She filled such a unique place in the affections and esteem of all who knew her, and had so endeared herself by her genuine and unselfish Christian life, that her death leaves a wide gap in the ranks of God's chosen ones. Her words of cheer, her sunny, happy spirit, her buoyant faith, cannot soon be forgotten. To those who knew her intimately these characteristics stand out as a monument of her truly good and useful life, which the lapse of time only tends to strengthen and confirm.

Whatever happened, Mrs. Lucas could always see it as a providential occurrence. Her watchword seemed ever to be: "All things work to-

gether for good to those that love and fear God." No one ever came to her with a criticism of an absent person, who did not wish afterwards that the words had not been spoken. It was as natural as the breath of life to her to side with the oppressed and to defend the weak. Her faith in God and His word was so strong that it was contagious. Time and again her friends have gone away from her feeling their faith and courage strengthened. As one said of her, "Fervent in spirit, her life was prolific of kind words and good deeds." When health permitted, she was active in the various church services. She was appreciated as an efficient teacher in the Sunday-school, and was active in the Woman's Home Missionary Society, besides giving service to other worthy objects.

In her relations to home and domestic life she was an ideal wife, "a virtuous woman and a crown to her husband." As a mother, she gave the best to her loved ones, "and her children rise up and call her blessed." As a church member she has left a record of an unselfish Christian life. Her influence and character will be an incentive to her one-time fellow-workers, inspiring them to active and unselfish service.

The funeral obsequies were held at her home Sunday afternoon, and were conducted, in the absence of her pastor, by Rev. I. A. Bean, of Kennebunkport. The wealth of love by which she was followed to her last resting-place was fittingly represented by the abundant floral contributions. The burial was in Hope Cemetery. There, also, loving hands had completely covered the grave with ferns and flowers.

Mrs. Lucas leaves behind, to mourn their great loss, her husband, Charles H. Lucas, two daughters, Misses Carrie and Cora Lucas, a mother, Mrs. A. F. Wormwood, a brother, Raymond C. Wormwood, all of Kennebunk, and a sister, Mrs. Charles J. Taylor, of Wells, Maine. Their loved one is released from the suffering incident to this life, and has entered the sweet rest that awaits the children of God. May her mantle fall upon the dear ones whom she has left for a little while!

GEO. F. MILLWARD.

**Francis.** — Mrs. Julia A. Francis (nee Clark) was born in Waterford, Conn., March 10, 1817, and died in New London, Conn., Sept. 26, 1902.

In 1841 she married Joseph Francis. Three sons and five daughters were born to them, four of whom preceded her to the land beyond. Her husband died March 26, 1875. Early in life she came to New London, and in 1841 united with the Methodist Episcopal Church, of which she has always been a loyal member. She loved her home, and devoted herself to her children. She was a quiet and unassuming follower of her Lord. She prized all the means of grace, but especially the class-meetings, which were held in her home for a long time. A great lover of her Bible, she spent much time in its perusal. Her highest ambition was to do the will of her Lord.

The last years of her life were spent in clouded vision, but her faith and praise were unceasing. Her last words were spoken to her daughter on Sunday morning: "Have you thanked the Lord for keeping you through the night?" A few minutes after she was found unconscious, a ruptured blood vessel on the brain having done its work. She lingered a few days, and then went home to be with God.

Three daughters — Mrs. James Reed, of Worcester, Mass., Mrs. Anna Schirge, of New York, and Mrs. Mary D. Taylor, of New London — mourn the loss of a dear mother.

W. S. MCINTIRE.

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## Woman's Foreign Missionary Society

Continued from page 1457.

trumpet, the watchword "Loyalty." As mission bands are organized, or learn of this new departure, it is hoped that they will be glad to become "Heralds," and share in the helps which will soon be provided. This department is to be superintended by Mrs. Lucie F. Harrison, who is also in charge of

## Little Light-Bearer Work

Ever increasing is the roll of baby names—the "infantry" of our great organization. Since "the hand that rocks the cradle moves the world," the mothers of these wee members must be helping to move the dark places of the earth into the sunlight. Mrs. Harrison has the credit of starting this beautiful plan, and our publisher has a full complement of literature to aid in its development. Since Mrs. Harrison's appointment as secretary of this department one year ago, the gain has been 3,500.

## Appropriations

Near the close of the meeting the finance committee always brings in the list of appropriations, and these are anticipated with much interest. There is an advance over the past year, the amount being \$429,608. New England Branch appropriates \$38,084, with about \$2,000 conditional. Now, like good soldiers, we "touch elbows" and march on to victory.

## Briefs

Folts Institute, given to the Woman's Foreign Missionary Society by Dr. and Mrs. Folts several years ago, was most delightfully represented by Mrs. Wilkinson, its president. Here girls who wish to prepare for foreign work are given special training. More pupils would be welcome.

Bishop Thoburn spoke in his usual inspiring style at Wesley Church, Sunday morning, and Bishop Moore at the evening anniversary service. Wind and rain prevailed during the forenoon, but clearing weather brought a very large audience in the evening.

The missionaries and home workers spoke in most of the Methodist Episcopal churches in Minneapolis and St. Paul. The children's rally on Sunday afternoon was a great success, and was addressed by Mrs. Harrison, the Chinese girls, and missionaries. Two Little Light Bearers were made life members.

Many ministers and lay workers in this enterprising Western city have followed "the star of empire" from the East. "Why, I was born in New England," is a common remark.

Bishop Thoburn reported the recent Cleveland convention on Monday afternoon, characterizing it as "the beginning of a new era in the Methodist Episcopal Church."

Among the courtesies extended to the convention was a trolley ride given by the Commercial Club through Minneapolis and on

to St. Paul, passing State University, Hamline University, State Agricultural College, great flour mills and pleasant parks. In St. Paul a reception was tendered at the home of Mr. Hillman, and on the same evening (Saturday) Mrs. Bishop Joyce opened the episcopal residence giving a delightful reception.

The hospitality of Minneapolis Methodism has been boundless. Preparations were extensive, and all that patience and tact could add during the session has been cheerfully granted.

It was good to see Miss Annie Budden from Pithoragarh, India, who has been engaged in missionary work thirty-six years. She is a personal friend of Miss Mary Reed, whose work among lepers—herself a victim of the dread disease—has claimed universal sympathy. Miss Budden believes that Miss Reed is practically cured, and able to give full service.

## A Delightful Anniversary

Continued from Page 1453.

their homes on Monday to spread the glad tidings of the great day of the Lord at Turner's Corners.

## At this Period

we had very few church buildings outside the cities and villages, but were entirely dependent upon the grove, the school-house, or private dwellings. The kitchen was the room generally opened for religious meetings, and the preachers soon learned to get as near the crockery and pan corner as possible; for these, acting as a sounding-board, make the speaking much easier. The groves could only be used in warm weather, and the school-houses were available for all the year. There stood invariably in the centre of the school-room a large stove, that in cold weather was warmed to a red heat. This was a necessity, for though the inner circle in the audience was being parboiled, the outer circle was congealing. Speaking in such an atmosphere and temperature made the moisture drop like rain. At the close of service, reeking with perspiration, I have mounted my horse, or ridden in an open two-horse springless wagon five or six miles across an open country, with a foot or more of snow on the ground and the mercury marking from ten to fifteen degrees below zero, talking, shouting, or singing all the way.

Arriving at the home of my friend, he would "put up" the horses while the good wife was busy preparing a substantial supper of meat, boiled potatoes, biscuits and coffee. The preachers called the biscuit "death balls," being composed of a mixture of flour, lard and saleratus, in about equal parts. We retired, after an evening thus spent, between 11 and 12 o'clock, to sleep soundly, without dreams, insomnia, or nightmare. This may sound strange, but it is true, and I survive to write it.

Those were great days, requiring sturdy and heroic souls to meet the exigencies and perils of the times. In recalling that past, I am comforted by the remembrance of many wonderful deliverances wrought by the Heavenly Father in my behalf. Many of them, indeed, were little less than miracles. I have been often tried, tempted, and unfaithful, but never entirely forsaken. And now, at the close of fifty years, I confidently declare that He has kept inviolate His covenant with me. "Having obtained help from God, I continue unto this day" to give the glory due unto His Name.

## The Superannuated Preacher

A SUPERANNUATED member of one of the New England Conferences who preached nearly thirty years has written the following letter. Is it any wonder that the Wesleyan Association desires to help these aged ministers, when such appeals come to us?

"MY DEAR BRO. WHITAKER: Bill for ZION'S HERALD received. You will readily guess why the money is not sent when I tell you a simple fact. Nov. 1 we had just \$25 to pay rent and live on until the middle of next April."

"Bother it! I left my watch upstairs on the dressing-table. I feel too tired to run after it." "If you wait long enough, it'll run down." — Sacred Heart Review.

## Marriages

PHELPS — ELLIS — In Lawrence, Oct. 29, at the home of the bride, by Rev. G. W. Norris, Earl B. Phelps and Helen May Ellis.

GRIESBACH — ALLEN — At Bernardston, Mass., Oct. 22, by Rev. W. H. Adams, William Griesbach and Olive J. Allen, both of Bernardston.

PENDLETON — HILLS — In Northport, Me., Oct. 22, at the residence of the bride's father, Oscar Hills, by Rev. C. H. Bryant, Charles B. Pendleton, of Cambridgeport, Mass., and Esther G. Hills, of Northport, sister of Rev. V. E. Hills, of Lincoln City, Del.

TRASK — RICH — In Tremont, Me., Oct. 29, by Rev. A. P. Thompson, George W. Trask and Emily M. Rich, both of Tremont, Me.

WRIGHT — LANZAY — In Bangor, Me., Sept. 23, by Rev. W. W. Ogier, Thomas H. Wright and Grace L. Lanzay, both of Bangor.

HOYT — PICKARD — In Bangor, Sept. 24, by Rev. W. W. Ogier, Charles C. Hoyt, of Brewer, and Elizabeth G. Pickard, of Bangor.

JENSEN — JENSEN — In Bangor, Oct. 16, by Rev. W. W. Ogier, Jens Peter Jensen, of Bangor, and Anna Christina Jensen, of Denmark, N. B.

BLANCHARD — WOODS — In Bangor, Oct. 20, by Rev. W. W. Ogier, Charles J. Blanchard and Annie F. Woods, both of Rumford Falls, Me.

ANNAS — McFADYEN — In Bangor, Oct. 28, by Rev. W. W. Ogier, George L. Annas and Priscilla McFadyen, both of Bangor.

BOYLES — RICHARDSON — In Castle Hill, Me., Nov. 2, by Rev. Geo. J. Palmer, William C. Boyles, of Ashland, Me., and Bertha I. Richardson, of Castle Hill.

GOODRIDGE — SCRIBNER — In Gorham, N. H., Nov. 5, by Rev. E. W. Kennison, Wm. W. Goodridge, of Gorham, and Estelle M. Scribner, of West Bethel, Me.

HIGGINS — SMITH — At the Methodist Episcopal parsonage, Dover, Me., Nov. 1, by Rev. H. W. Norton, William D. Higgins and Alice Mae Smith, both of Guilford, Me.

— Before the Venus of Milo. — Smithers (reading sign, "Hands off"): "The poor idiots! Do they think any one could look at that statue and not know the hands were off?" — Harper's Bazar.

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